

# BEHOLD HE COMETH CHRISTIAN ALLIANCE AND FOREIGN MISSIONARY WEEKLY

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## CONVENTION REPORTS.

### Days of Blessing.

CLOSING SERVICES OF THE CHRISTIAN AND MISSIONARY ALLIANCE CONVENTION.

THE Convention is over, and from the opening invocation to the closing doxology it has been exceeding abundantly above all that we could ask or think. The tide rose till the very end, and at last overflowed all its banks, and became great rivers of blessing reaching forth to all the world.

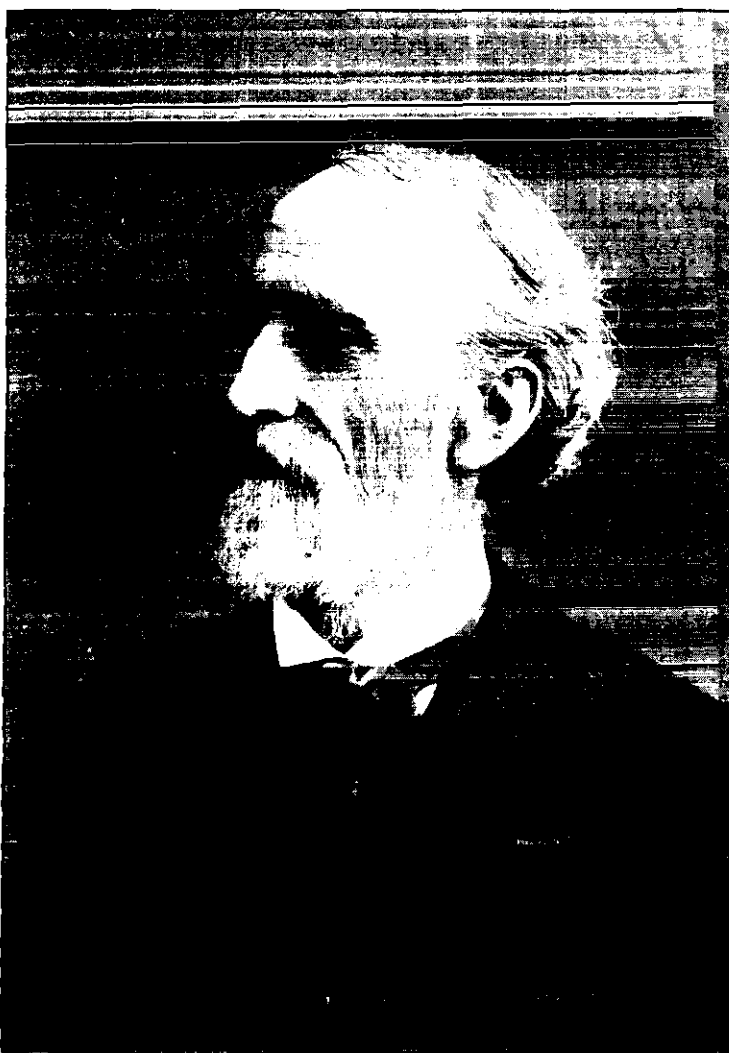
The closing Sabbath, October 11th, was its crowning day, and the significant memorial of the marvelous working of the Holy Ghost was the missionary offering amounting to more than \$122,000, and impressing the vast multitudes that witnessed it, that it was indeed the finger of God and the mighty working of the Holy Ghost.

In the following pages our readers will find a number of the leading addresses given at the Convention, and the annual reports of the two societies whose united work was represented at this great Convention.

THE FIRST WEEK.

As is usual with our conventions, the meetings

of the first week were chiefly directed to deep spiritual teaching respecting the life of holiness, the Holy Ghost, the ministry of prayer, the possibilities of faith, the personal coming of the Lord Jesus Christ, the principles of Divine healing and the fullness of Jesus as an indwelling Saviour.



REV ARTHUR T. PIERSON, D.D.

Among the most distinguished speakers of the early days of the Convention was our beloved brother, Rev. John Robertson, of Glasgow, Scotland, whose many addresses made a profound impression on all who heard them. They were chiefly expositions of the gospel of salvation through the Lord Jesus Christ, in which he most loyally believes, and which he vindicates with no sparing hand against the foolishness of the Higher Criticism and modern liberalism. His spirit was very tender and sweet, and his cordial fellowship in the gospel was very refreshing. He will ever be a most welcome messenger at our Alliance Conventions. His powerful sermons on the first two Sabbaths of the Convention, at the American Theatre,

reached many thousands of people, and their fruits in redeemed lives will doubtless be revealed both in time and eternity.

On Monday evening, September 28, our honored

brother Rev. A. T. Pierson, D.D., gave the first of a series of addresses whose heart-searching pungency, logical lucidity, expository force, and spiritual power, will never be forgotten. He took up the principal lines of spiritual truth relating to a life of consecration, and held a vast audience from day to day under the profoundest impression. Hundreds of hearts were searched as they never had been before, and many a life, including not a few ministers of the gospel, was transformed and lifted to the Divine plain. It was not difficult to see the remarkable deepening of his own spiritual life, and the power behind the message which God had been preparing in the heart of the messenger, through the remarkable spiritual experience into which God has been leading our dear brother during the last year.

We present a few abstracts of some of his addresses which wholly fail to express the keen force and the inspiring sweep of his various messages, but contain at least the substance of some of the great truths which he was led to unfold.

Our dear brother Dr. Scofield, of Northfield, also gave a number of striking addresses on the deeper spiritual life and the coming of the Lord Jesus, which were very much appreciated, as his messages always are in our Conventions.

#### THE SECOND WEEK.

The second week of the Convention rose to the higher level of the great work of the world's evangelization. It began on Monday with a magnificent presentation of the work of Rescue Missions in New York City, under the direction of a very efficient Committee consisting of Mr. S. H. Hadley, Dr. Henry Wilson, and Dr. E. S. Furry.

About fifty leading missions were represented, and stirring addresses of about ten minutes long were given by nearly all the Rescue workers of New York and vicinity. Among those who spoke were Mrs. Booth Tucker of the Salvation Army, Col. Hadley of the Church Army, Mr. S. H. Hadley of the Water Street Mission, Mr. Gould of the New York Rescue Band, Miss Delaney of the Catherine Mission, Mr. Conley of Pittsburg, and others from Philadelphia, Brooklyn, and all sections of New York City.

The audience was immense, and as many as five

hundred persons must have stood during the entire evening.

Beginning at Jerusalem, according to the Scriptural order, Tuesday was spent in a review of Jewish missions, with addresses by Mr. Gaebelien, of New York City, Dr. Woelfkin, of Jersey City, and Miss Dunn, of Jerusalem.

Wednesday was devoted to China, and stirring accounts were given of the work in that great land by our brother, Mr. Lelacheur, superintendent of the work in China, which has grown so marvelously in the past three years through the Divine blessing and devoted labors of our devoted superintendent and missionaries.

Thursday was given to Africa, and Mr. Funk, Mr. Reid, superintendent of the Congo Mission, Mr. Francis, of the Soudan, Mr. Raff and others told us the story of Africa's needs and sorrows, and the glorious plans for her evangelization, which God had laid upon the heart of the missionaries and the Board, and which was already beginning to work out over that dark continent.

Friday was devoted to India and the West Indies, and Dr. Wilson, Dr. Mallory, Miss Carrie Bates, and Mrs. Langley, of the West Indies, ably presented the subject. The Annual Business Meeting of the Missionary Alliance was held on Friday evening, and the Annual Report, which will be found on a later page, presented the progress of the

year in a brief but striking manner, and called for a great Three Years' Enterprise in commemoration of the union of the two societies, and in preparation for the approaching twentieth century. It was received with a whole hearted response and the members and friends of the Alliance really seemed moved by the Holy Ghost to take up this watch cry, and give the gospel to every unevangelized land before the close of the present century.

It was agreed to take immediate steps for the amalgamation of the Christian and Missionary Alliance, and the organization of the work on a simpler and stronger basis for the two great fields to which God has called us in the prosecution of the work at home, and the evangelization of the world abroad.

On Saturday morning the Annual Business



REV. JOHN ROBERTSON OF GLASGOW, SCOTLAND.

Meeting of the Christian Alliance was held, and similar action was taken looking to the proposed union. The meeting was one of great interest and the report will be found in our columns.

Saturday afternoon was occupied with a general Missionary Meeting gathering up various lines of the work, and on Saturday evening a quiet anointing service was held, and about a hundred persons were presented to God for physical healing and a baptism of the Holy Ghost.

The last days services were held in Carnegie Music Hall, a magnificent building that seemed specially prepared for such an occasion. A very large audience was present filling almost every portion of the immense structure. The service of song was under the direction of Miss Agnew late of the Salvation Army, and was led by an immense chorus with a number of instruments, and it is needless to say was one of the most inspiring parts of all the services, leading the vast audience in choruses of praise which seemed to roll away to heaven. Miss Shepard sang at each of the services appropriate and effective solos.

The Annual Missionary Sermon was preached by Mr. Simpson, the General Secretary and Superintendent of the work, and was a simple Scriptural appeal based upon the two principles of duty and sacrifice. He referred especially in closing, to a few of the personal memories and associations connected with the work from the beginning, referring especially to a number of touching instances where the sacrifices of a few individuals had led to the inauguration of the various parts of the work, and had begun the great missionary movement in Africa and China which was now covering these lands with the gospel. At the close of his address he introduced Samuel from the Soudan who gave a brief and touching message for his people.

Mr. Maguire who had recently arrived from Central Africa gave a thrilling appeal for the Dark Continent, and Mr. Lelacheur of the China Mission spoke at more length and stirred all hearts with his timely and earnest work. Then came the missionary offering. It was simply indescribable and must have made a powerful impression on every unprejudiced witness. It was absolutely spontaneous. There was no pumping or pleading. In fact

there was scarcely time to announce the offerings as they poured in from more than a thousand persons as they filled them up on little cards and handed them to the usher in all parts of the house. They ranged all the way from five cents to fifty thousand dollars, and as some of these extraordinary offerings were read from the platform, the multitude would burst into hallelujahs of praise, until it was scarcely possible to get time to read the increasing list of overflowing offerings.

It was really like the way the people gave for the Tabernacle of old. Before the close of the morning service it had reached with pledges already handed in privately, a hundred and ten thousand dollars, and by the following morning it had been increased to over a hundred and twenty-two thousand.

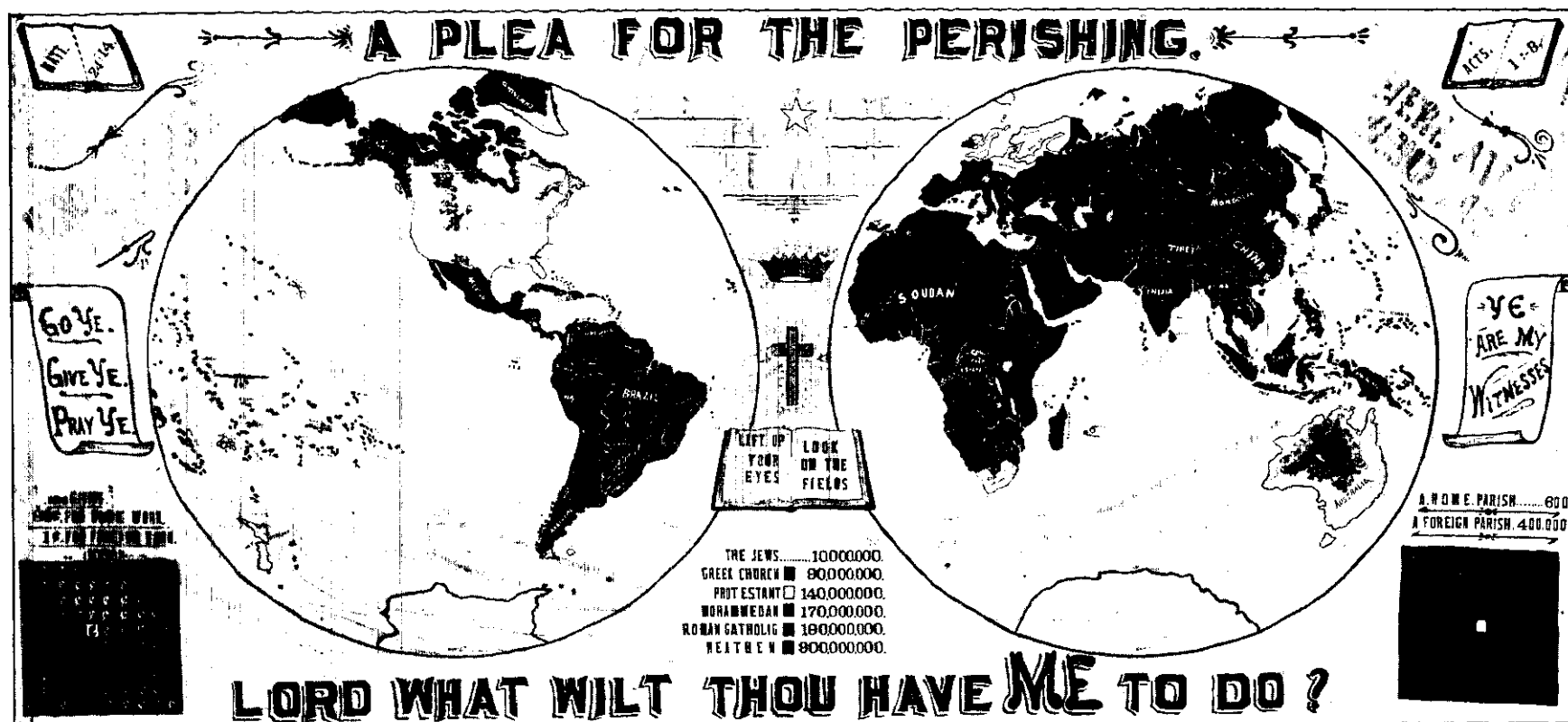
Many of us had dared to hope and pray for a hundred thousand dollars at this time, but the actual results were far beyond our sober expectation, while the spirit in which the offering was made was a testimony to God that made it worth ten fold more. Our hearts are filled with wonder and praise, and we go forth with spirits humbled, thrilled, and inspired with new faith, hope and courage, to spend the remaining three months of this year, in preparing to spend the remaining three years of this century in such a way as by His mighty blessing may bring it about, as it is expressed

in the closing words of our Annual Report, "that the first Convention of the Twentieth Century shall be not in New York, nor Old Orchard, but at the feet of Jesus in the air, and mid the hallelujahs of the advent morning and the millennial day."

In the afternoon and evening Mr. Dwight L. Moody preached to a vast multitude of people on the Baptism of the Holy Ghost. Never have we heard him preach with more thrilling power and never has an audience been more responsive. It would not be too much to say that thousands of souls were impressed that night with a solemn responsibility of receiving the Holy Ghost and living a life of entire consecration and whole hearted earnestness for God and men. The farewell meeting was held on Monday morning, and the Convention closed with praise for all that was behind, and prayer for greater things before.



REV. HUNTER REID



THIS DARK, DARK WORLD!

This cut is engraved from the photograph of a map of the world which hung above the platform of the New York Convention, and which preached the most powerful Missionary sermon during all the meeting.

The map is carefully shaded to represent the distribution of the various forms of heathenism and false religion. The light spaces represent Christian lands. But, alas! most of the world lies in the shadow of the deepest darkness.

Out of all earth's fifteen hundred millions, there are only about one hundred and forty millions who profess the Protestant faith. And of these, there are probably not more than thirty million actual communicants in the various Protestant churches, including the Established

churches of England and Germany, it would be a liberal estimate to say that one half were truly converted.

What a picture! Fifteen million out of fifteen hundred million saved! And the rest?

China with her four hundred millions, India with her two hundred and eighty-seven millions, Africa with her two hundred millions, are all only partly evangelized; Tibet, Mongolia, Turkestan, Arabia and most of the South American States are but touched; Equador, Bolivia, Anam, the Malay people, and the Central and Eastern Soudan are in utter darkness still. Let us ask as we look on the dark picture, "Lord, what will Thou have me to do?"

## The Philosophy of Prayer.

BY REV. ARTHUR T. PIERSON, D. D.

IN the eleventh chapter of the Gospel of Mark, and the twenty fourth verse, we have five verbs which express the deepest and highest philosophy of prayer, namely—Desire, Pray, Believe, Receive, Have.

First, Desire. All prayer begins with desire. It is a profound expression. It is not a mere wish, but a desire that springs from the very depths of our being including our understanding, affections, sensibility, and will. This is the very core of prayer. In the eighth chapter of Revelation, we have a Divine symbol of prayer.

The language of symbolism is stronger than that of literal speech. There we behold the angel of intercession, doubtless the Son of God Himself, standing with the censer of priesthood receiving our prayers, mingling the incense of His own intercession with them, and presenting them to the Father. Then the censer is filled with fire from the altar representing the power of God, and poured out upon the earth. In answer to this prevailing intercession, there follow convulsions of the most extraordinary character, represented by the thunders of God's power and the earthquake that tells of the dissolution of nature, in answer to the power of prayer.

The prayers of the saints are full of imperfection, but the intercession of Jesus cleanses them, and makes them effectual, and they come back in a rain of fire, and thunders of power. In the eighth chapter of Romans we have another picture of prayer representing another Intercessor, namely, the Holy Ghost, who inspires the prayers of the saints, while the Lord Jesus presents them. Thus we have two Advocates, One on earth to generate our prayers, the other in heaven to effectuate them, while the Father, upon the throne, receives them and answers them.

The desire, therefore, of which Jesus speaks here is not a mere caprice begotten of our lusts, but a holy outreaching, born of the Spirit of God, and carrying in its bosom the pledge of its own answer. It reaches God because it came forth from God. It is, therefore, necessary, in order to true prayer, that there shall be a condition of true holiness. How can a man who is living in the world and saturated with sin have a true prayer or ask anything according to God's will? "Without holiness no man shall see the Lord." There is a vision of God now which comes to the holy heart, and which is only possible to the pure.

There was a time in my own life when I turned my back on the thing I had counted gain, and entered into a deep spiritual union with God, and there came to me not only a profound blessing in my own soul, but the things I had long asked for came to pass. If your prayers are not answered, beloved, look carefully and you will find some lack

of obedience, some need of deeper holiness in purpose or life. When a man is conscious of Christ's indwelling, it makes him too proud to sin. When I realize that Christ is mine, it makes me a hundred miles high, and I can live a heavenly life and look down upon the world below me. This will explain why often our children are unsaved. Mrs. Booth used to say to the Lord, "I will not have a child that will dishonor Thee."

I remember a lady, the mother of a son eminent in public life, who came to me begging me to pray for her son. I asked her why she wanted him saved; she said because she could not bear to think of not meeting him in heaven. Then I said, "You are willing that he should live for seventy years in this world, if only you can be sure of meeting him in heaven at last; your desire is a purely selfish one." She saw immediately her mistake, and she went to God and implored Him to save her boy that he might live to glorify her Saviour; and it was not long before he became an earnest, consecrated Christian.

Second. The next condition of prayer is to believe. In the previous verses it is put even more strongly. Believing prayer is represented as a great fiat, and having in it a kind of creative authority and power. He says, "We shall say to this mountain, be thou removed," and it shall be done. In the parallel passage in Luke the figure of the sycamine tree is used. In Mark, it is the mountain.

The sycamine tree represents some deeply rooted principle of evil, which can be pulled up at the command of prayer; the mountain represents a mass of dead, inert matter; but in both cases prayer is represented as the command of one who acts in the name of God, and claims with His authority that it shall be done. Have you ever noticed that when the Lord Jesus was teaching the disciples about love and forgiveness of one another, they did not say, "Lord, increase our love," but "Lord, increase our faith"? It is faith that brings the love. When the pebble gets in between the stone of the grist mill, the miller does not put his finger in to pull out the pebble, but he lets a double force of the water power upon it, and in a few moments the pebble is ground to powder.

George Holland, of England, found himself with five hundred of the waifs of London, looking to him for bread. For a while he tried to raise the necessary funds by the usual processes, but after he had shaken his apple tree until there was not an apple left on it, and the starving boys were staring him in the face, he called the boys around him, and together they told their heavenly Father of their need. It was not long before the door-bell rang, and there was a cart full of barrels containing cooked meat from a number of hotels and boarding houses, enough to supply all their wants for a good while. After they got the barrels in, a gentleman looked in, and seeing so much meat, said, "Now all you need is bread to go with this

meat ;" and sure enough, before an hour another cart was at the door with barrels of bread, and ever since the Lord has been feeding His trusting children, and the work has been going on by believing prayer.

The speaker then referred at some length to the deep spiritual movement in England, through which he had just passed during the past two months, and especially to the deeper spiritual teachings known as the Keswick Movement. He unfolded the essential principles of this deeper teaching, and intimated that they would form the subject of his addresses during the next few days.

### The Holy Spirit in the Life and Walk of the Christian.

BY REV. F. H. CHAPPELL, D.D.

THE story of the pillar of cloud and fire that led the children of Israel through the wilderness of old is a beautiful picture of the life and walk of the Christian under the guidance of the Holy Spirit. What the cloud was to Israel the Holy Ghost is to the believer.

1. Israel only escaped from Egypt when Jehovah led them forth by the Holy Ghost. It was not the valor of the people, nor was it the wisdom of Moses that brought them through; but it was the personal direction of Jehovah through the pillar of cloud and of fire.

What did Moses amount to till God appeared to him?

2. Israel was preserved after their departure from Egypt by the protection of the pillar of cloud and fire; and so we are kept by the Holy Ghost. It is not our circumspection. It is not our personal character that guards us, but it is the personal protection and presence of the Holy Ghost, on whom we are constantly dependent.

3. The pillar was their guide and pointed out their way. When it rested they rested. When it journeyed they journeyed. And so the Holy Spirit must supernaturally guide the believer, or he shall surely miss his way. We were taught as boys to carve our own fortunes, and be the architects of our own destiny; but this is all wrong. We should be taught to depend for every step and moment of our life upon God alone, "As many as are led of the Spirit of God, they are the sons of God."

4. The pillar of cloud and fire was that which gave distinction to Israel in the eyes of the surrounding nations. As they marched through the wilderness, it was like the procession of a mighty king, and they who looked on might well ask in the language of the bride in the Song of Solomon, "Who is this that cometh out of the wilderness like pillars of smoke?" When God proposed to Moses to withdraw His presence from Israel, this

was the appeal that Moses made, "Wherein shall we be separated from all the people of the earth, except it be in this, that Thou goest with us?"

The Christian is not what he is by his brain or his brawn, but by his God. How shall we maintain this delightful walk in the Spirit and under His direction? First, let us recognize Him. The men of the world are made great by their confidence in their own destiny. "Row carefully, boatman," said the great Roman, "because you carry Cæsar and all his forces." So should we recognize ourselves as the temples of the Holy Ghost.

How it would elevate us and develop us, to recognize ourselves as the abode of the living God. How it would sustain us in the time of danger and of trial, to realize God is dwelling in you.

Again, let us worship God, not as dwelling in the distant heaven, but as residing within our breast. The heart is His true throne, and the spirit is the Holy of Holies where He loves to receive our adoration and communion.

Again, let us consult Him. Israel went to their Shekinah, their Urim, and their Thummim; and so He will speak to us, He will tell us what we need to know, and talk with us about all we bring Him. There is danger of fanaticism, but there is danger everywhere, and most danger of all where there is the greatest privilege. Let not the danger keep us back from the privilege, but wisely taking God's providence and God's Word let us be led of the Spirit, and in all our ways acknowledge Him, so shall He direct our steps.

Again, let us communicate something to Him. He wants our love, our devotion, our fellowship. Further, there is communion as well as communication. We may have fellowship with the Eternal as truly as the Son of Man had fellowship with His Father; but still farther, there must be subordination. It is not the communion of equals, but of the inferior with his superior, of the creature with His Creator and Lord.

Jesus subordinated Himself to His Father, and true faith always comes in His sweet humility. He knows more than you do, and therefore you must meet Him in humble dependence as well as holy confidence. Next, there must be attention. As the eyes of a maid are to the hands of a mistress, so must our eyes be upon Him. We must watch for His command; we must wait for the revelation of His will.

Finally, there must be co operation. We must not only hear, but obey, and walk in His holy will with willing and obedient feet. Look at the men whom God is using to day. You will find that they are men who recognize the personal presence of the Almighty God. Look at Hudson Taylor, of the China Inland Mission, or Mr. Wilkinson of the great Mission to the Jews in England, and you will find that men of this class are all men who have learned to depend upon the presence of their God. Oh, if the men of this generation could but



show the world the reality of the living God, what glorious and mighty results we might expect! It would not be too much to look for the wonders of the wilderness of old, the repetition of Pentecost, and the speedy return of the Lord Jesus Christ.

### The Pauline Doctrine of Sanctification.

BY REV ARTHUR T. PIERSON.

EVERY great subject of inspired teaching has a special discussion in the Bible. If you want to know about love, read I. Cor. xiii. About the resurrection, read I. Cor. xv. About giving, read II. Cor. viii. and xi. About the Holy Ghost, read John xiv.-xvi. Now if you want to find the most complete discussion of the subject of sanctification in the Bible, read the vi. vii. and viii. chapters of the Epistle to the Romans.

It begins with the question, "Shall we continue in sin that grace may abound," and the answer is a solemn and emphatic "God forbid." The subject is presented in these three chapters in seven great aspects.

First. There is the judicial, "There is, therefore, now no condemnation to them that are in Christ Jesus." The place of the believer is that of a man who has died in the person of his substitute, and is now free from all liability. God looks upon you as He does upon His own dear Son, and you share in all that He is and has.

Second. The vital. "The Spirit of life in Christ Jesus hath made me free from the law of sin and death." The oak springs from the grave of the acorn, and the Christian from the grave of Jesus Christ. Dying with Him you shall also live with Him. Not only live with Him, but the works that He does you may do also because you possess the same Spirit.

Third. The practical. This comes out in the word, "reckon." You ask what is the use of reckoning upon something that I do not feel? There is much use in it. We read that in Jamaica that night that the slaves went free they prepared a great grave and a coffin three feet by twelve feet into which they put every relic of their slavery. The whips, the irons and their fetters, and as the midnight hour went on they lowered their coffin into the grave and a man stood beside it, crying, "The monster is dying, dying, dying," and then as the clock struck twelve, "the monster is dead," and then they filled the grave and shouted and sang the chorus of liberty. That is what reckoning does for you. It makes you think of yourself as He thinks of you.

It is said of Abraham that he amended God, and so faith amends His promise, and counts the things that are not as though they were, and then God makes them so.

Fourth. The actual. This is expressed by the word, "yield." We are to yield ourselves and our members to the mould of doctrine into which we were delivered. What is death? The apostle says it is to be carnally minded. Sin turns the mind downward; holiness turns it upward. I defy any man to commit sin without in that moment dying and losing his fellowship with God, his spiritual sensibility and his steadfastness. "The wages of sin is death," and it is just as true of the child of God as it is of the unsaved sinner. We have cut off the old man, and we are to put on the new man and the clothes that belong to him.

When Jesus came out of the grave He left behind Him His embalming robes, and He wore a garment which no man had woven. Put off your grave clothes, and put on the garments of life. Drop every vestige of the old life. I knew a home in Chicago where two children died from diphtheria, and the doctor told the mother to burn everything which they had touched. A few weeks afterwards the surviving child took the terrible disease and died, and it was found that the reason was because the mother had spared a cushion simply because it was pretty.

Beloved, the contagion of hell is in every sin. Bring it out and burn it. "Hating the garment spotted by the flesh."

Fifth. Marital. The figure of the marriage is vividly worked out in the seventh chapter of Romans. It is a matter of love and intimate union with Christ, the Bridegroom of our heart. This involves our separation from the world. What would you think of a loyal bride in the arms of her husband's bitterest foe! More monstrous is the picture of the Bride of the Lamb lying in the lap of the world that crucified Him.

Sixth. Spiritual. There are only two references to the Holy Spirit in the first seven chapters of Romans, but when we come to the eighth chapter He is mentioned twenty-nine times in thirty-nine verses. It is a garden redolent of the Holy Ghost.

The keynote of the chapter is the indwelling of the Holy Ghost. Two expressions are used. First, we are said to be in the Spirit, and then the Spirit is said to be in us. Now, there is only one thing in nature of which such a statement could be true. That we could be in it, and it in us, and that one thing is what we call an element. Air is an element, and so we can be in the air and the air in us. Water is an element. We can be in the water and the water in us. Fire is an element. We can be filled with the fire and yet be in the fire, and even earth while it is the home of the earth worm, also fills the earth worm. Now, the Holy Ghost is the element of the believer's life—vaster than the other spaces, mightier than the penetrating power. We live in Him and He in us. The worldly man lives in the flesh, but the saint lives in the Spirit.

There can be no amphibious Christian living in both elements. Your very breath will be stifled if you dare to enter the theatre. The life of God cannot

exist there. Now, I venture to say that while we are in the Spirit we will not sin. Whenever we sin we get out of our element. We get back to the flesh. So long as we abide in Christ sin is unnatural and impossible, for "he that abideth in Him sinneth not."

Seventh. Eternal. In the seventh of Romans we have a regenerated man, but in the eighth, we have a man who has come into union with God through the Holy Ghost. When we come to that plane our life is eternal. We have inherited all God's past as well as His future, and we go forth armed with all His infinite rights and resources. We are to meet Satan as a conquered foe. The Holy Ghost brings to us the glorious conviction that the Prince of this world is judged, and we meet the devil as one that has been already beaten, and we should always remember that there is not a whole bone left in his body.

I stood in the Waldensien church not long ago and looked at that coat of arms which has become historical where you see in relief the figure of a mighty anvil and a lot of broken hammers. The anvil is still there; the hammers have been battered to pieces, and so Satan may strike, as he surely will, but the opposition can only work for our good and be to our adversaries an evident token of perdition, but to us of salvation and that of God.

Beloved, what we need is not more self effort or development, but like the New England manufacturer open a sluice and tap the mighty river that flows from the mountains, and then all the wheels will run smoothly and strongly with the boundless and ceaseless force of the power of God. All the fullness of His grace is for us if we will only realize it and receive it.

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### The Blessed Walk.

Ps. cxix. 1.

BY JOHN SALMON.

ALL Bible students are agreed that God has a blessed life for us somewhere and sometime, but just when and where is not so clear to them. Now, we hold that there is a heavenly life to be enjoyed on earth as well as in heaven; and that, too, for all the children of God. It is sometimes called "the deeper life." Others speak of it as the higher life. Sometimes it is called "the rest of faith." Others again speak of it as entire sanctification. It is also known as "perfect love" and "walking with God," as Enoch and Noah. Whatever name we may give it, one thing is certain, that there is a state of blessedness to be enjoyed on earth better than that which is ordinarily possessed by the average Christian professor. To point out a few characteristics of this walk is the design of this paper.

THE BLESSED WALK. "Blessed are the undefiled in the way who walk in the law of the Lord." From the world's point of view it may be called a lonely walk. Jeremiah felt that when he said, after he had found the words of the Lord to be sweet and full of joy in his heart, and he was called by the name of the Lord, "I sat not in the assembly of the mockers, nor rejoiced; I sat alone," Jer. xv. 17. If we are to walk in this blessed way, we must often be alone, even in the midst of all kinds of attractions to draw us into the great whirlpool of pleasure and indulgence in which the church, to a great extent, is living. Our Lord is the bright example of being alone, and yet not alone, for His Father was with Him. As one of our popular hymns has it, "Dare to be a Daniel, dare to stand alone." If we are to walk in this blessed life, we must make up our minds to stand alone in our homes, in our church, in our business, indeed, in all the situations in which we may be placed, and God will be very near to us while so doing.

It is a walk that may lead us into strange places. Peter walked on the water, and was doing well until he began to look around instead of looking to Jesus. Paul and Silas were locked up in jail with their feet in the stocks, from walking in the way of duty; but God was with them. John Bunyan, Madam Guyon and others had similar experiences, and so may we. Some of us may be led to China, or India, or to the most undesirable places of the earth to proclaim the gospel of God's grace; but if so, we will find that we are not walking alone, for He is with us. As He said to others so He says to us, "My presence shall go with you, and I will give you rest." Let us be prepared to walk everywhere with Jesus.

It is walking in the light. In the journeyings of the children of Israel through the wilderness, they were never in the dark. In the daytime they had the cloud; at night they had the pillar of fire. They were always in the light. Now says Jesus, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." God does not want any of His children to walk in darkness. If you are in the dark as to which way to take, when there are two ways presented before you, stand still and see the salvation of God. Let Him choose your way for you; He will bring you into the very spot where He can bless you. God told Elijah to go to the brook Cherith, and said to him, "I have commanded the ravens to feed thee THERE"—not somewhere else. Elijah walked to the very spot, and God kept His word.

It is a walk in fellowship with God. This I regard as one of the most exalted privileges of a child of God on earth. "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," Micah vi. 8. The marginal reading is, "Humble thyself to



walk." There can be no walk with God, except in humility on our part. To that man God looks who is of a humble and contrite spirit.

Now, the walk of which we speak is in that lowly state of heart that Jesus always had, and consequently He could say, "He that sent Me is with Me; the Father hath not left me alone; for I do always those things which please Him." He had thus unbroken communion with the Father; and this also is our sacred duty and delightful privilege, to enjoy unbroken fellowship with the Father and with the Son by the power of His Spirit dwelling in us. We walk by faith and not by sight.

It is a walk that leads us away from the world. The world is walking one way, and the Lord is walking in the opposite direction. The longer we walk with Him the further we are getting from the world in its aims and ways. The world thus becomes crucified to us and we are crucified to it. In this we are agreed. We have no fellowship with the world when we continue in this walk of faith.

It is a fruitful walk. Our business is to bear fruit as the branch in the vine. Blessing from God to us, and through us, is what we now live for; blessing always means multiplying. God blessed Abraham and multiplied him. He blessed the barrel of meal and the cruse of oil of the widow by multiplying it. Jesus blessed the bread and it multiplied and five thousand were fed. When we are in this walk of communion with God we see the life multiplied in other souls being saved and sanctified and healed, and they in their turn being made a blessing to others. Thus we say that this is a fruitful walk—walking with God.

It is a musical walk. The ransomed of the Lord are seen coming to Zion with songs. Paul tells us that we are to "be filled with the Spirit . . . singing and making melody in our hearts to the Lord." A few years ago a meeting of infidels took place, and one of the speakers on the occasion, complained for want of the musical element in their gatherings. He had at one time been a professor of religion. Said he: "The Christians are in advance of us in the way of singing." Then this ex-Christian quoted that beautiful stanza beginning with, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word," etc. I doubt not that this man looked back with a feeling in his heart akin to the poet when he wrote: "Where is the blessedness I knew, when first I saw the Lord; where the soul-refreshing view of Jesus and His word?" God puts the songs in our hearts, and we love to sing them to the glory of our exalted Lord.

It is a joyful walk. Joy is a fruit of the Spirit and is preceded by love, and followed by peace. "The fruit of the Spirit is love, joy, peace," etc. Now if the joy is to be maintained the love must be there and also the peace, as if these two graces were guarding it, as it is a very gentle plant and easily disturbed or withered. Jesus said: "These

things have I spoken unto you that My joy might remain in you and that your joy might be full." Fullness of joy belongs to this walk.

It is a walk that pleases God. Enoch is seen in the Old Testament as walking with God. In the New he is seen as having the testimony that he pleased God. May we each have this testimony that we are walking to please God!

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### The First and Second Adam.

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BY S. A. WOOD.

"BY one man sin entered into the world, and death by sin." This one man sinned once by being disobedient; and by this one man's one "disobedience many were made sinners." As Adam was the federal head of his race, we have sinned in him and are guilty even though we have not sinned ourselves; men think this unjust, but it is true in other things. Our fathers declared their independence; we had nothing to say or do about it; now, whether their act was a sin, or a righteousness, it is ours and we are an independent people as a result of their act. Adam declared his independence of God, and all of his race are independent until they make a declaration of dependence upon God. The obedience of Christ, the last Adam, is as far-reaching as the disobedience of the first Adam, so that by it "shall many be made righteous." Adam's disobedience is imputed unto us, and Christ's obedience is also imputed unto us, when we believe.

The objection is raised that Christ had to be obedient for Himself, therefore His obedience could not be set over to our account. The facts are, Christ knew no sin, and it is only to the sinner that the law says: "Thou shalt die." Christ owed no such obedience; hence, He could taste death for every man; we owed obedience unto the law unto death. If Christ is to fulfill the law for us He must be "obedient unto death, even the death of the cross," thus fulfilling the law for us and becoming its end "for righteousness to every one that believeth." Hence, the ground of our acceptance with God is the righteousness of Christ, and to this we can never add anything. Our good works are the legitimate fruit of our acceptance and not an addition. The Holy Spirit is an earnest or seal of this inheritance, not an addition to the title, and can be retained only as long as we retain the ground of our hope which is the blood of Christ. He who thinks that he has gotten past the blood by receiving the Spirit has the rather turned around with his back toward God; and to such the exhortation comes with force.

"See that ye refuse not Him that speaketh," not that we refuse not that which is spoken, but the

speaker. It is true, we cannot refuse that which is spoken without refusing the speaker; but we can receive that which is spoken and not receive the speaker, as Israel did, when at the giving of the law, after God had spoken orally the ten commandments, they said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Ex. xx. 19.) "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it." (Deut. v. 27.)

"God is love," and as love can be satisfied only by love in return, God can never be satisfied with our service for Him until we receive Him. A man could never be satisfied with a wife that might be ever so faithful to do his will as made known to her through another, if she would not let him speak to her.

Then our need is such that we with the Psalmist cry: "As a hart panteth after the water-brooks, so panteth my soul after Thee, oh God." We cannot be satisfied with the best of our doing for God, and not have Him. Can a wife be satisfied with doing for her husband, and not receive him as the one she loves above all other men? As precious as God's Word is, and as reliable as His promises are, we cannot be satisfied, or satisfy Him, unless we receive Him, who is their Author.

With this fact before us, we will be able to appreciate the words of Christ in His prayer for believers, when He said: "That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Yes, actually know them; not know of God, or about Him, but know God. There are men that believe there is a God, but do not know it; and there are men that know that there is a God, but do not know Him.

The men of Athens worshipped the true God by erecting an altar unto Him, but confessed that they did not know Him by their inscription, which was, "To the unknown God." It may be that this would be an appropriate inscription to put on many of the family church altars of to-day! There are many men that if they were to meet God in an unexpected place, as Jacob did at Bethel, would need an introduction; for God had to introduce Himself by saying: "I am the Lord God of thy father Abraham, and the God of Isaac." Jacob without doubt had heard of the God of his fathers but had no acquaintance with Him before. Little "Samuel did not know the Lord, neither was the word of the Lord revealed unto him," at the time when the Lord called him, and he thought that Eli called him. The Spirit of God reveals ourselves to ourselves, and we think it is just our own seeing; for it is true of the Spirit that the "world seeth Him not, neither knoweth Him."

"No man knoweth the Father save the Son and he to whom the Son revealeth Him." No man by

searching hath found out God; He is known only by revelation.

The scientist or philosopher may search in vain, and yet He reveals Himself to little children. After we do know Him we are to follow on to know more of Him, He may reveal Himself unto us as Almighty, then as one that sees, provides, heals, our righteousness, a Saviour from sin, and God with us.

We are not to wait for this revelation, but seek Him with the whole heart, and He will be found of us. In other words, "Believe on the Lord Jesus Christ, and thou shalt be saved."

This text does not tell us what to believe but in whom (a person). It does not make so much difference what a man believes, as it does in whom he believes. It takes but little theology to save a soul if that theology leads the soul to believe in Jesus. Faith in a person is something that every man has the control of, for he can trust another, if he will, even when testimony is against the one to be trusted. Faith in Jesus leads us to commit our case to Him, as one does to a doctor when he employs one; hence, takes all there is of the man, brings him to obedience to the one trusted. As in Heb. xi, we are told that by faith men obtained, understand, offered, and did.

He who believes acts on his faith, which will cause him to be passive in the hands of God who at once will begin to prepare him for a place in His work that it may be said of him, as it was of Jacob, "So the Lord alone did lead him."

In training a child for usefulness we have to begin with him where we find him. God found Jacob "in a desert land, in a waste, howling wilderness. He led him about, He instructed him, He kept him as the apple of His eye."

In this leading all will not be pleasant; for "as an eagle stirreth up her nest" God will stir us up, and our experience will be trying. He may let all of the critics loose on us to drive us to our knees and our Bibles, for He wants us to be men in understanding. Men that ought to be teachers, by reason of the time since their conversion, have need of some one to teach them again the lessons they have known; because they have not been teachable and gone on to maturity. They depend so much on the emotional, they doubt their conversion or sanctification when their nests are stirred up. God will have a tried people, and we are to endure hardness as good soldiers.

Some people have the gift of discerning of spirits, and may be brought to feel as those they are with, as in sympathy with them, or as being "bound with them."

We must be able to get our bearings by reckoning in Christ, or we shall be overthrown if we reckon from our feelings, or our works, for our labor of love may be very imperfect because of our lack of knowledge, but if we do, from love to God, even our mistakes will be overruled for good.

**Holiness and Healing.**

BY REV. F. H. SENFT.

**I**N beginning the study of Divine healing to day, let us also look at the spiritual side of this truth, which indeed is a necessary preparation for the physical transportation.

"Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." III. John ii.

Holiness of heart and Divine health for the body are intimately united in the Word of God, and therefore cannot be separated in the experience of the believer. Since sin is the seed given in sickness and death, the full and final appropriation of the atonement will bring about, "no more sin," "no more pain," "no more death."

Jesus associated sin and sickness when He said, "Son, thy sins are forgiven thee. . . Arise, take up thy bed and walk." Mark ii. 5, 9.

Again He said to the impotent man, "Behold thou art made whole: sin no more, lest a worse thing come upon thee." John v. 14.

**I. SCRIPTURE FOUNDATION.**

1. God wills our sanctification and our healing. "This is the will of God, your sanctification." I. Thess. iv. 3. "I will; be thou clean." "I will come and heal him." Matt. viii. 3, 7. This is still further confirmed by our Lord healing all that had need of healing during His ministry. He "healed them that had need of healing; and every sickness and every disease among the people." Luke ix. 11; Matt. ix. 35. And since He is "the same yesterday and to-day and forever (Heb. xiii. 8) why not claim and possess all that our Father has left in His will for us, even if some of the heirs should make an ado about it.

2. The blood covers soul and body. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 10.

"A body hast thou prepared Me." Verse 5. Does not this cover our entire being? May the Spirit open our eyes to "discern the Lord's body" (1. Cor. xi. 29) for every spiritual and physical malady. See also Isa. liii. 4. R. V., margin, and Matt. viii. 16, 17, the Spirit's translation of the former.

3. The Word reveals to us the will of God and conveys to us the efficacy of the blood. "Sanctify them through Thy truth; Thy Word is truth." Jno. xvii. 17.

"Speak the word only and my servant shall be healed." Matt. viii. 8. "He sent His word and healed them." Psal. cvii. 20.

The same Jesus has sent His word of deliverance to us from heaven. Will He marvel at our faith, or unbelief?

4. The Holy Spirit like the atmosphere bears to us the healing beams of the Sun of Righteousness.

"Sanctified by the Holy Ghost." Rom. xv. 16.

"The law of the Spirit of life . . . hath made me free from the law of sin and death." Rom. viii. 2. Thus our spiritual needs are covered, and we need not go out of this chapter, but read and appropriate the eleventh verse, and the body is made to tingle with new life and health. "The Spirit . . . shall also quicken your mortal (dying) bodies."

5. To some it may be easier to grasp by saying that holiness and healing are made practical through union with the risen Christ.

"He that is joined unto the Lord is our Spirit." I. Cor. vi. 17. Our Spirit lost in His, hence, we have His holiness. Likewise for our bodies. We are members of His body, of His flesh, and of His bones." Eph. v. 30. "For we which live on alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." II. Cor. iv. 11. "I IN THEM," are the sublime words which close the prayer of Jesus. John xvii. 26.

**II. CONDITION.**

1. Surrender and commit. "Ye are the temple of God." "The temple of God is holy" "Your bodies are the members of Christ." "Ye are not your own." "Ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." I. Cor. iii. 16, 17; vi. 15, 19, 20.

2. Confession. "If he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." James v. 15, 16.

3. Faith. Not only "commit thy way unto the Lord," but "trust also in Him, and He shall bring it to pass." Psal. xxxvii. 5. "The word preached did not profit them, not being mixed with faith . . . We who have believed do enter into rest." Heb. iv. 2, 3. The rest of faith from sin and sickness. "For he that is entered into His rest, he also hath ceased from his own works, as God did from His"—verse 10. "Sanctified by faith." Acts xxvi. 18.

4. Acknowledgement. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." Philemon 6. Sanctified, healed in this great convention, He bids thee, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark v. 19.

5. Obedience. "Hearken . . . do . . . give ear . . . and I will put none of these diseases upon thee; for I am the Lord that healeth thee." Ex. xv. 26. "As they went they were cleansed." Luke xvii. 14. "The Holy Ghost whom God hath given to them that obey Him." Acts v. 32.

Negative.—"Abstain from every form of evil."

Positive.—"But the God of peace, Himself, sanctify you completely; and entire might your spirit, and soul and body be preserved, so as to be blameless at the arrival of our Lord Jesus Christ."

"Faithful is He that is calling you, who also will perform." I. Thess. v. 22-24. (Rotherham.) Hallelujah!

## The Scriptural View of Divine Healing a Common Sense View.

BY REV. GEORGE B. PECK.

**I**N the closing chapter of the Old Testament is found a word of marvelous comfort for God's people, imbedded in a prediction of coming evil to the wicked:—

"But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall."

But we have cited this prophecy, not to refer to its future fulfillment, but to derive from it a present application, as an illustrative statement of the doctrine of Divine healing. At least four particulars in point are outlined, so to speak.

1. Divine healing is seen to be the privilege and portion of the spiritually minded among God's people: "Unto you that fear My name."

2 The occasion when Divine healing is experienced is when Christ dawns on the believer's vision in unrivalled glory as "the Sun of Righteousness," eclipsing the fainter lights of moon and stars—symbols of the minor aids and expedients which marked his faith previously.

3. "With healing in His wings." That is, the sole and sufficient source of health is found in the spreading beams of the Sun of righteousness, under whose nourishing, invigorating and transforming power the believing invalid may bask with abandonment and assurance of recovery.

4. The result is seen in the consciousness of renewed youth, sending forth the bedridden believer to skip as vigorously and jubilantly as calves released from the stall where they have been fed and fattened.

In view of the increasing light derived from the Scriptures concerning Divine healing, and the number of instances of it daily, and the beneficence of its results, we may well inquire why the professing church at large should so oppose its progress and deny its truth. There can be but one real answer. This opposition is due to the machinations of Satan, since nothing, if admitted as true, so shakes his kingdom as Divine healing. This, the primitive church knew when they prayed, as in Acts iv. 30, 31 "And now, Lord, behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

A second question, in view of the increasing light and experience referred to, is pertinent. That is, why do so many inquirers into the subject of Divine healing fail to comprehend it, and so many others who profess to believe in it find difficulty in putting their faith into practice? But surely, answers are not far to find. Prejudice, preconceptions, traditions, reasonings, a purpose to experi-

ment, mental reservations, or other hindrances to faith, may, one or more, cloud the understanding and stay the steps. But one objection must not be admitted; that the subject is necessarily obscure, excepting to the carnally minded, and to those who refuse the authority of the Scriptures and the leadership of the Holy Ghost. For Divine healing is among the things that are freely given to us of God, and that the Spirit searches out for us and imparts to us. Yet, once understood and experienced, it is found that the Scripture view of Divine healing is a common sense view. That it is so, may be proved in two ways: one way in answering objectors, and the other in aiding inquirers.

An effective way to meet a lot of stock objections to the doctrine of Divine healing is the argument from spiritual analogy. That is, by showing that the same objections may be urged against the reality of spiritual experience. Our Lord intimated as much when He asked, "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" And as many other Scriptures confirm the view, that Divine spiritual healing and Divine physical healing are but different parts of the full salvation which embraces body, soul, and spirit, we can properly expose the vanity of many objections to the former by simply applying them to the latter. Let us notice a few of these stock objections.

If Divine healing is a Scripture doctrine, why do not all eminent Biblical scholars see it? That question was paralleled on a spiritual line by another, asked long ago, "Have any of the Pharisees believed on Him?" Like even "the first principles of the oracles of God," Divine healing may be hidden from the wise and prudent, but revealed unto babes.

If Divine healing is true, why do not all spiritual Christians alike receive it? For the same reasons that all spiritual Christians do not admit the truth of the pre millennial coming of Christ, because of early education or wrong leaders.

If Divine healing is so plainly taught in Scripture, why has it been for centuries hidden from the mass of the Church, and is only just now coming to prominence? We may reply by asking, Why did the mass of the Church lose sight of the doctrine of justification, so that it came to view as a novelty in Luther's day? And why was it left till long after for Whitefield to emphasize the doctrine of instantaneous regeneration, and to the Wesleys to re-introduce the doctrine of sanctification? And why do so many even now fail to believe in Christ's speedy coming? The truth is, however, that while the many have been blind, yet all down the Ages some Christians have accepted these truths, and also Divine healing.

If Divine healing is Scriptural, why is it not more plainly revealed in the Bible? We reply, As well may many in the church who are unsanctified ask, Why is not the doctrine of sanctification, if true, made as plain in the Scriptures as justifi-

cation! The fact is, no degree of Divine truth in Scripture is clear to the understanding of the reader apart from the interpretation of the Holy Spirit, and according to His instruction one degree of truth and experience is as plain as another.

If Divine healing is available for all, why are not all the sick healed who seek it? It may be replied, Salvation is for all, but all who seek are not saved. But though we deny ourselves, yet will not God deny Himself in His offers and promises; He abideth faithful. Everything depends on how we seek, and why we seek, whether for salvation or healing.

Finally, two trivial questions may be linked and answered together. If Divine healing is being offered so freely, why are some seekers so long in being healed? And if the healing is truly Divine, why are any healed ever sick again? We simply ask in reply, Why are some seekers after salvation so long in coming to a saving faith? And why do Christians ever backslide?

Perhaps we are now warranted in concluding that nearly all arguments which are not valid when urged against Divine spiritual healing are equally void, when urged against Divine physical healing. Or to use a homely figure, the double argument is like a pair of shoes that is not "rights and lefts," but either shoe will fit either foot. And so we conclude that the Scripture view of Divine healing is shown to be a common sense view in answering objections. It now remains to be seen that it is also a common sense view in aiding inquirers.

Very many difficulties experienced in understanding and receiving Divine healing grow out of an illogical method of investigation and pursuit. Through the influence of physical depression and Satanic suggestion those who need Divine healing are prone to study their sensations and symptoms, and to exercise faith accordingly, instead of relying on the statements and facts of Scripture, irrespective of their feelings. In brief, the wonted course is feeling, faith, fact; whereas it should always be fact, faith, feeling. The latter view is the Scriptural one, and the common-sense one, and the only one leading on to victory. Let us now examine the subject of Divine healing in this order for the help of needy inquirers.

1st fact. Christ came to destroy the works of the devil. I. John iii. 8; Luke xi. 18-22.

2nd fact. Christ ascribed sickness to the devil. Luke xiii. 16. See also cases of demonism complicated with disease. Mark ix. 25.

3rd fact. Accordingly Christ dealt with it as such, and removed it as one object of His mission. Acts x. 38; Matt. viii. 16; Luke ix. 11.

4th fact. God's permission to Satan to afflict men with sickness, as in the case of Job, is no more His direct purpose and agency than is God's permission to Satan to attempt men to sin. There may be, so to say, a judicial infliction of sin, as well as of sickness, through Satan's agency, as we learn from the first chapter of Romans.

5th fact. Christ removed sickness just as willingly and invariably as He removed sin when applied to. Matt. ix. 5; Matt. xx. 34; xv. 30, 31.

6th fact. Healing for the body is secured by Christ's atonement, and Christ healed all in anticipation of His cross work. Compare Matt. viii. 16, 17, with Isaiah (margin of R. V.); and John iii. 14, with Num. xxi. 8, 9; and Gal. iii. 13, with Deut. xxviii. 15-22, 60, 61.

7th fact. Healing is associated with forgiveness in both the Old and New Testament, as if equally available on some common ground of faith and prayer. Psa. ciii. 3; James v. 15.

8th fact. The Holy Spirit, who was the endowment Christ received to heal (Luke iv. 18), and who is the Divine earnest of the millennium, when the inhabitant shall no more say, "I am sick" (Isa. xxxiii. 24), now indwells our bodies (1 Cor. vi. 19). That is to say, the very Divine Person who healed in the old time, and will heal in the coming time, is not only with us, but within us.

9th fact. The Holy Spirit, moreover, now indwells us as the One who raised up Jesus from the dead, and who is able and willing to quicken our mortal bodies (Rom. viii. 11), not only at the last day, but now, in removing physical sickness, on the ground that we are reckoned members of Christ's risen body (Eph. v. 30), and so may receive of the life in His body, as Paul affirmed was his experience, in II. Cor. i. 8-10; iv. 10, 11.

10th fact. When Christ ascended, He left behind, for His church, the legacy of His name, and soon after sent back the Holy Spirit with the commission to do as much thereafter for all who had faith to use that name, as had formerly been done by the Holy Spirit for all who had faith to approach Christ in person. Compare what Christ promised through His name in John xiv, xv, and xvi, with the healing of the lame man through faith in His name, in Acts iii.

11th fact. It is evident, therefore, that practically the Holy Ghost now accompanies Christ's name, as He once accompanied Christ's person; and also that Christ's promises are now for us the hem of His garment, which we may touch by faith, and be made whole like the woman of old.

12th fact. The conditions for healing, of anointing and prayer, left for our resort by the Apostle James, are those which were instituted by Christ when He sent out His twelve disciples to heal, as found in Mark vi. 13; and so are important and sensible to follow.

Next in order we are to consider the necessity of the exercise of faith, in view of the array of Scripture facts presented; for faith for physical salvation, like faith for spiritual salvation, must come by hearing, and hearing by the Word of God. But, in practice, when it comes to seeking for healing, many blunders are liable to be made concerning the nature and exercise of faith.

Too many conceive of faith for healing as some great gush of emotion, without which they can

have no expectation of recovery. And so they waste their hours in bemoaning the lack of it, or else in trying to work it up.

Others confuse great faith with quantity rather than quality, or purity. But we are assured by our Master that the faith which moves mountains may be no bigger than a mustard seed, if it be only pure from all doubt. That means, it may be infinitesimal, if it is immaculate. How unnecessary, then, to strain after such an outpouring of faith as, we think, ought to move heaven and earth, and compel the blessing. Do not such seekers of healing misread the promise in Matt. xvii. 20? as if it said, "Verily I say unto you, If ye have faith as a mountain, ye shall say unto this mustard seed, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

Faith must never be based on faith, whether our own faith or that of other people, however good they may be. Our faith for healing must not stand in the wisdom of men, but in the power of God. It must consist of a conviction and confidence in what God says, and be able to call things that are not, as though they were.

Yet on the other hand, while hope may unite with faith when blessings are deferred, mere hope of healing must not be mistaken for faith for healing. Faith is more than hope. Hope is desire and expectation; faith is desire and certainty. Hope waits anxiously for God in the future; faith stands abandoned to God in the present. Hope sees God yonder; faith sees Him here. Hope says, "It will be;" faith says, "It is!"

However, it must be remembered that faith does not derive its assurance by seeing, but by hearing. It depends for its data and facts not on its eye, but on its ear. Blessed are they that see not, yet believe. "Faith cometh by hearing." A "Thus saith the Lord" is its sole reliance. With Paul in the storm, "when neither sun nor stars in many days appeared," it exclaims, "I believe God, that it shall be even as it was told me!"

But, notwithstanding the importance of faith as a requirement in healing, it must not be confounded with merit and value as a purchasing power. It is neither the cause of healing, nor the price, but simply the occasion and condition. It is the hand that receives a gift—not the hand that earns wages or reward.

However, let not the seeker for healing so presume upon grace and a free gift as to endeavor to exercise faith while he is knowingly not right with God. Such effort will be vain; for faith to which God responds is faith which He inspires, and He will never beget faith in a heart wilfully out of Divine fellowship. Indeed, even a sin of ignorance may need to be diligently inquired after before assurance of recovery is received. Every Achan must first be discovered.

Again, a hindrance to healing often results from a double mind in the seeker. Instead of his faith resting solely on God and His Word, it relies as

much or more on some measure, or circumstance, or instrument—on the anointing or the elders, for example. God says He will not share His glory with another. Our faith must see Jesus only on the Mount of Transfiguration, and be content to build its tabernacle of worship to Him alone, and not also to some shining Moses and Elias in sight.

A final caution remains concerning the exercise of faith for healing. Beware of attempting to claim healing before you have fully committed your case to God. The Divine direction is, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

Let me illustrate. One windy morning in March I was passing along the street, when a cinder or other particle seemed to enter my eye. Visiting a friend soon after, at my request he examined the eye, and said there was no foreign substance there. I could not believe the statement as the particle seemed to move about, and asked him to look again. He did so, but assured me there was nothing to be seen, and suggested that the painful sensation was probably due to swollen veins resulting from catching cold in the eye. But I went home feeling only half convinced he was right about the cause. And for hours afterwards I could not use the eye, for the seeming obstacle pained me greatly, as if it moved about, and my eye was continually running. Finally, late in the afternoon, growing puzzled and wearied with getting no relief through prayer, I knelt in accordance with James i. 5, to learn why the answer did not come. Then, after a short season of quiet waiting, the Spirit said softly in my soul, "You have not committed the matter to God." What! I thought, have not committed the matter, when I have been looking to God all day about it, and to no one else! "Yes," the inward Teacher seemed to reply, "you have taken it to the Lord in prayer, but you have not left it with the Lord in prayer. You are trying to trust before you have committed. Remember the text reads, 'Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass.' Observe the significance of the word 'also;' it means in addition to and after the committal."

My mind was enlightened, and an apt illustration was suggested which further taught me. I thought that if my watch needed repairing, I would go down-town reading the signs over the shop-doors. And I would pass the one reading, "Blacksmith," and another reading, "Carpenter," but at once enter the shop with the sign reading, "Watchmaker." But how would I act after entering? Suppose I took out my watch, and while I held on to it tightly, should say, "Please fix my watch," and then return it carefully to my pocket and walk off! And then suppose, when I found the next day my watch did not keep good time, I should say, "I must take it to the watchmaker again," and so I do, repeating the foolish course of yesterday. And then, finding that daily visits to the shop did not alter the condition of the watch, suppose I should



fall into a rage with the watchmaker, and tell him he did not understand his business, and roughly inquire if he ever really intended to mend the watch. Would he not quietly reply, "Why, when you leave it with me!" And then, all at once, I would wake up to see my folly, and meekly hand over my watch to be repaired.

All this, and more of like kind running through my mind, I saw that I had acted just as absurdly in praying about my eye, and many times about other matters. And I reflected that many other people pray just as unwisely, and that it accounts for the failure of many petitions. We suppose we can claim the promises without committing the burdens, and without trusting after committing. And so, rebuked and humbled, I knelt again and exclaimed, "Lord, forgive my folly! Here is my eye; I now commit it unreservedly to Thee, and leave it with Thee in prayer. And now, as the sign over Thy door reads, 'I am the Lord that healeth thee,' and I have confidence in Thy knowledge and skill, I claim perfect recovery, as I now cease all care over the eye and about the symptoms, and leave it with Thee to fulfill Thy Word!"

But what was my surprise on rising from my knees, to find my eye many times more painful than it had been all day, and that the enemy was ready with his subtlety. It was as if he immediately stepped up to me and said, "Oh, I am so sorry for you! Your eye is evidently very much worse, and aches badly, don't it? Now, as prayer has not availed, you ought to try something else. Well, I'm a trained nurse, and am so sorry for you that I'll attend you for nothing; and I advise you to have your eye examined again, for there is certainly something the matter with it, and it won't do to neglect it longer!"

But the fellow talked so fast, giving me no chance for reflection, that I suspected who he was, and gave him the cold shoulder, and said, "I won't follow any of your suggestions, and I resent your officiousness! I shall only ask God for further light."

With that, I fell on my knees again to pray for wisdom, according to James i. 5; but my prayer was instantly held back, on remembering that I had already sought wisdom, and had found it when told to commit my eye, and leave it with the Lord in prayer; and that, accordingly, I had placed it in the shop for repairs, and must now trust, whatever the symptoms might be. And the result was, that after a brief period of intense pain, during which my heart remained fixed, like the Psalmist's, so that I refused to be afraid of evil tidings (Psa. cxii. 7), my eye was suddenly relieved of all distress, and I was led to the conclusion that the only foreign substance which had been in it was the devil's finger, which he had withdrawn when he could no longer annoy me. But I felt almost grateful to him for furnishing the occasion of such a precious lesson about committing and trusting.

The last in order of the three particulars, fact, faith, feeling, which we have taken up for exami-

nation, in order to aid inquirers concerning Divine healing, we shall now consider briefly. Feeling, or, in other words, the physical experience in healing, varies greatly in different cases. Like spiritual experience, in no two persons is it precisely alike; neither is it precisely the same on every occasion in the same individual. One Divine reason for this variety of experience, whether in spiritual or physical cases, may be that, if there was an invariable uniformity, our faith would run into ruts, and lose all freshness and freedom. God may have precious lessons of new trust to teach us when we are healed more gradually than another person, or slower than we were formerly. When we exercise faith, therefore, for healing, or lead others to trust, we are not to forecast just how it will take place.

Again, we are to reckon on our physical experience being tested, as mine was with my eye, and to be forewarned, is to be forearmed. Satan will do all he possibly can to make us cast the shield of faith aside, for only that can quench his fiery darts. Symptoms may suddenly return, and in more aggravated form than ever. Then friends may give up faith when we do not, and come with their warnings, and advice, and sympathy. What are we then to do? Why nothing, but to stand until the conflict ceases, as it assuredly will in good time, if we have met the conditions of the promise. "Having done all, stand!" armored and armed with the paraphernalia provided in the sixth chapter of Ephesians for just such occasions.

Finally, experience to become completed must be accompanied with expression. The nails of faith must not only be driven by prayer, but clinched by testimony. But when, and where, and how much to testify is a matter for prayer and Divine guidance. Many fail in the manner or occasion of testimony when they have no lack of courage. Satan may pervert testimony where he cannot prevent it. He may inject self-consciousness and self parade, or bitterness towards opponents, or other poison into our testimony, so that what we begin in the Spirit, we end in the flesh. God's glory is to be kept in view, and His leading sought. Truthful testimony is given in meekness as well as faithfulness, and seeks to hide self in the folds of the banner it carries.

### Christ's Second Coming.

BY REV. ARTHUR T. PIERSON.

CHRIST'S coming is not to be for our personal gratification, but we should ever think of it as it affects His satisfaction rather than ours. This is a subject upon which we are apt to be sentimental. It is a great thing to be able to think and speak of the Lord's coming in the spirit of power and love, and of a sound mind.

As for myself, I always believed in the Lord's coming, from my earliest life. Most Christians do. But as to His coming to introduce the millennial kingdom, and to close the present dispensation, I

not only did not believe it, but I used all that I knew and could command, of thought and language, to oppose it, and have others reject it. The simple fact is, that no philosophy of history is satisfactory until we accept the Lord's coming. When we find a key that unlocks all the doors we don't go round looking for a locksmith.

The truth of the Lord's coming unlocks two-thirds of the teachings of holy Scripture, and it unlocks all the mysteries of human history. The story of man on this earth is a very perplexing problem apart from this great solution—the Kingdom of Christ.

Here we find man upon this globe, created in the image and likeness of God, and appointed to have dominion over the creation. But man falls from his high estate. He loses the intellectual likeness, and the spiritual and moral image of his God, and with the loss of these he falls from his dominion over nature. He has chosen the dominion of Satan, the arch-rebel, and he is henceforth not only in rebellion, but under the bitter retribution which rebellion brings—humiliation and degradation.

But now God proceeds to carry out His plan of redemption. Man had been created a prophet, a priest, and a king, a prophet in knowledge and intelligence, a priest in fellowship and communion, and a king in lordship over creation. Therefore in the plan of redemption, the second Adam comes as a Prophet and Priest and King, to lift us up and bring us back to our first estate in knowledge, righteousness, and dominion.

It is necessary that He must be a man who represents man, therefore in the eighth Psalm, as quoted in the Epistle to the Hebrews, we see man's destiny first described, and then we see Jesus, as the Son of man, entering into all the destiny and glory of Man, and so leading us into it too. But He must also be more than man, and so He is the Son of God, as well as the Son of Adam, and thus in His Divine and human character He brings us to His own glory.

Now, it was necessary that all history before His coming should be a preparation for that coming, and that all the facts of His kingdom should be in a sense anticipated in the types that should go before. Christ is the Lamb slain from before the foundation of the world. Therefore we find Christ's prophetic, priestly and kingly offices all foreshadowed in the history of the Old Testament. The first picture is that of the prophet. We see this in *Enoch as he foretells the future*, and even the very coming of the Lord. Next, we have the priestly ministry, represented in Aaron, as the type of the great High Priest that was to come, and then we have the king represented by David and Solomon, and the counterfeit kingdom of this world set forth by the false reign of Saul.

How perfectly we see in these three types the foreshadow of the future. First, there is Saul, the type of the world. Then there is David representing the church militant, fighting for the kingdom,

and then there is Solomon representing the peaceful and victorious reign of the Lord in the Millennium.

Now, when the Lord Jesus appears upon the earth, we see Him in these three offices. First, His prophetic ministry is revealed in His interview with Nicodemus. Next, we see Him, much farther on in His ministry, beginning to tell them of His priesthood, and to explain to them His approaching sufferings and death, and so He passes on to Calvary where His offering is presented with the triumphant shout, "It is finished," and then the Father reveals His acceptance of it by raising Him from the dead. Then He ascends to heaven where He is now continuing His priestly work at the right hand of God. He is not yet a king, but is still ministering as a priest before the throne waiting for His kingdom. He is sitting on His Father's throne now; but the time is coming when He says, "We shall sit with Him on His throne, even as He overcame and sat down with His Father upon His throne."

Now in all the revelation of His coming kingdom we find the progress of selection. First, there was an elect family. Then an elect nation, then an elect church, and then an elect kingdom. So we see likewise a progress in the development of evil in the Old Testament; Satan was then at large, now he is under restraint through Christ's victory in the wilderness, and the work of the Holy Spirit. Soon he will be bound, and while during the millennium men may be tempted of their own lusts, they will no longer be enticed by the devil and his wiles. But there is something better coming at the end, when Satan shall be cast out forever into the bottomless pit to tempt the nations no more forever.

Now Christ is waiting for two preparations for His advents. One is the preparation of the Bride, the other is the preparation of the world through the spread of the gospel. They are both going on with intense rapidity and solemnity in these days in which we live.

That is the meaning of these gatherings for personal sanctification and these heart-searching messages of the Holy Ghost. The bride is making herself ready, and separating herself from the spirit of an ungodly world and an apostate church. God wants a holy church to evangelize the world. It is no use to try to get money out of an unprepared church. God wants no unconsecrated gift. I should rather have five cents by the touch of the Holy Ghost than five thousand dollars through the devices of the modern church and the ungodly attempts to those who misrepresent the Holy Ghost to entice money out of men who have no love for God, and no right to be expected to respond to the degrading appeals by which the Son of God is made dependent upon the world that hates Him.

Beloved, His coming is very near. Let us be ready ourselves and go forth in the power of His Spirit and in the joy of His indwelling to give the gospel as a witness unto all nations and bring back to earth her Lord and King.

## Bringing Back the King.

BY REV. C. I. SCOFIELD, D. D.

"Why speak ye not a word of bringing the king back?" II. Sam. xix. 10.

**G**OD'S choice is always the second, not the first. God's King comes after man's in ancient Israel. Saul had now gone and even Absalom whom they had anointed as his successor, and as their chosen king had died, now they turned to David and begin to say to one another, "let us bring him back." David's answer is very sweet, suggesting at once the great Anti type—Jesus Christ—"Ye are My bones and My flesh," he says.

And so the king returned and all his servants, and all Judah went up to meet him and bring him back, returning with him as we shall come back with Jesus at His glorious advent. There are four reasons why we should long for the coming of our blessed King.

First. It will bring the consummation of this age and the restoration of our loved ones. How many of us have graves over which we have wept and gone back to the lonely circle comforted by the blessed hope that we shall be caught up together with Him, to meet the Lord in the air, and so shall we be ever with the Lord? It is very beautiful to note that we shall be caught up with them before we meet the Lord. We shall have time to greet them, and recognize them as we pass up through the chariots of the sky, and then when we have become perfectly at our ease with them, we shall behold the glorious vision of our returning Lord, and together we shall be gathered into His glorious presence.

Second. His coming will bring Israel to the realization of their glorious promises, and the end of their long-continued afflictions. The man or woman that does not care for Israel certainly does not know the heart of Christ, and is not in sympathy with the glorious purposes of His redemption. Thank God, all the signs of the times are pointing to the return of Israel not only to their home, but also to their long rejected Messiah.

Third. The coming of our King will bring to the world its only remedy for the evils of our time. It will make society right and government right. It will make our business life right. It will lift up the down trodden, the oppressed and the poor. We are living in the bloodiest century of all history. More men are trained for war to day than ever stood in embattled ranks before. The nations of Europe with ten millions of soldiers at their back dare not stop Turkey from her horrid massacres of innocent Christians.

Ten thousand of our citizens die every year of assassination. Our population is increasing five per cent. per annum, and our crime thirty two per cent. It used to be said that this state of things was due to the ignorance of our people. Now the criminals are the educated men, and they have come from our colleges and our Sunday Schools.

A new science of sociology has risen up, but it has no remedy for the evil.

We stand in the midst of a decaying civilization, helpless to help ourselves, and we ask what can be done. Human wisdom has nothing left. Christ has a better remedy. It is this: "Go ye into all the world and preach the gospel to every creature." Evangelize the nations. Prepare the way of the Lord, and bring back to earth her true and rightful King.

## The Jew. Past, Present and Future.

BY REV. CORNELIUS WOELFKIN, D. D.

**T**HE Jew is the key to history. When the Most High divided the nations, He divided them according to the number of the children of Israel. After the scattering of the families of men at the tower of Babel, God began to choose a peculiar people, and He has been dealing with them ever since according to a definite, revealed plan.

First, He called Abraham, and separated him from his own people, giving him the promise of the land and a numerous seed. His immediate descendants were called out of the land of their inheritance into Egypt, and the book of Genesis closes with the picture of a Hebrew coffin in a foreign land.

Then He led them out of Egypt and brought them under the discipline of law at Mount Sinai. Now we find all His promises taking a new form. Formerly it was "I will bless;" but now there is an *if* in every promise. That generation did not enter the Promised Land, but the second one did. It is always the regeneration that enters in.

Next come the reigns of Saul, David, and Solomon, and then through Solomon's failure, the breaking up of the monarchy, and in due time the fall of Israel, and the captivity of Judah from which the exiles come back for a little under Ezra and Nehemiah; and their ancient promises for a little seem to be about to be fulfilled. And their long-promised Messiah comes at last according to the prophecies of four thousand years. But they reject Him, and the armies of Titus are sent to avenge their fearful crime in the crucifixion of their Lord.

Israel's history is henceforth under a dark and terrible eclipse, waiting the completion of the times of the Gentiles, and the return once more of the rejected Lord. But now let us pass through Israel that is, and survey the condition of the Hebrew people to-day.

The ten tribes are lost, and God alone can find them. Nor does it seem anything but waste of time for us to search for what God has hidden. When He is ready He will find these scattered tribes and bring them once more to the foreground of history. Judah is not yet extinct but her children have suffered for eighteen centuries the extremest pressures of reproach, shame, and bitter sorrow.

In the year 54, the Roman soldiers butchered forty thousand Jews in Palestine. In the year 70, eight hundred thousand were put to death, and the survivors to more horrible sufferings. In 130, five hundred thousand perished under the cruelties of Hadrian. In the fifth century all their civil rights were abrogated. In the year 720, Canute banished them from England. In the eleventh century the Crusades began, and the Jew was the target of every possible outrage. They were fined, their property confiscated, and they were banished from England. In France, Louis the seventh, and Louis the ninth confiscated all their property and decreed their banishment from the country. Spain which had been their refuge became at length their bitterest foe, and under Ferdinand and Isabella, eight hundred thousand Jews were ordered to leave the country, and hurry to the coast. They tried to embark in boats, but most of them perished, a few reaching the African coast where their descendants are found to-day in Morocco, and other regions.

As many as fifteen thousand Jews were killed at one time in Salonica in the sixteenth century. These are but a few of the unspeakable horrors of their sad story for nearly two thousand years, and had they not been God's chosen people, and possessed a charmed existence, they would long ago have been exterminated.

But let us turn to the third picture of the Jew as he is to be. The very fact that God has fulfilled His threatenings to them, makes it certain that He will keep His promises. Were I to read to you all the prophecies of this Book concerning Israel's glory, I would read you one quarter of the Book. You will find these prophecies in Deuteronomy and Leviticus, in Amos and Joel, in Isaiah, Jeremiah and Ezekiel, and especially in Zechariah the glorious vision of Israel's golden age.

Are there any indications to-day that these prophecies are about to be fulfilled? In Jeremiah xxx. 8, we read the promise that God is to break the yoke of their bondage. In the middle of the eighteenth century, the English Parliament began to restore to the Jews their civil rights and liberties, and the other nations of Europe have steadily followed, until in 1858 the Jew became entitled to the rights of citizenship in almost all civilized countries.

In the course of one hundred years their yoke was thus gradually broken. Again, Isaiah prophesied that God would take the cup of trembling out of their hands, and put it into the hand of all them that oppressed them. Isa. li. 22, 23. This began to be fulfilled in the hours of the French Revolution, when the people that had oppressed them began to taste of the same bitter cup. In Isaiah lxi. 6, it was announced that they should possess the riches of the Gentiles, and the fact is that one single Jewish family—the Rothschilds—have loaned to European governments, in ten years, the enormous sum of twenty-four hundred million dollars.

In a recent visit to Europe I found that in Cen-

tral Europe seventy-three per cent. of all the land is owned by Jews, and ninety-two per cent. of the German banks are in possession of Hebrews. Seventy-five per cent. of all the students in the Austrian Universities are Jews, so that all the Hebrew holidays have to be kept by the colleges. In scholarship the leading authorities, in political economy, mathematics, languages, and science are Jews. In music, they are almost without a rival. The names of Strakosh, Verdi, Rossini, Rubenstein, tell their own story. Even in Christian theology, the leading authorities, both on the evangelical side and the side of higher criticism, are such men as Neander, Delitzsch, Meyer, and others, whose very names bespeak their Hebrew origin.

Yes, the sun of Israel begins to rise. God's mighty footsteps are marching to Jerusalem. Happy they that understand His plans and enter into the partnership of His purpose of love for long oppressed Israel. "Pray for the peace of Jerusalem; for they shall prosper that love thee."

### The Times of the Gentiles.

BY REV. CORNELIUS WOELFKIN, D. D.

ISRAEL has failed, and that which they delusively dreamed as impossible has been literally fulfilled as predicted, and from the time since the sun of their political glory set until their Sun of Righteousness shall rise, with healing in His wings, the Gentiles have and will continue to be the head, and Israel the tail of national supremacy. This period of Gentile supremacy in the nomenclature of prophecy is termed "The Times of the Gentiles," as contrasted with the times of Israel. (For the Degeneration of Judah see Lord's lecture on "Isaiah," p. 325.)

The transfer of this supremacy was of God, and it has pleased Him to reveal their history and end, so leaving the Gentiles, even as the Jew, without the excuse of ignorance. The record of this revelation is the subject of Daniel's prophecy, and especially chapters ii-vii., which chapters are written in the Chaldean language, and present the external aspect of their history, as latter chapters, written in Hebrew, view the same from God's standpoint. (For the ultimate transfer of supremacy see Lord's "Jewish Heroes," pp. 385-397.)

These prophecies of Daniel are a monument attesting the truth of God's Word in connection with history, and while confirming the faith of Christian historians, have ever proved a rock of offence to skeptical writers, in that their own testimony obliged them to confirm what they sought to deny.

The history of these times is one of continued deterioration, ripening into the Antichrist, ending with judgment. In these times of the Gentiles it has pleased God to cast our lives, and considering the responsibility thus imposed upon us—to live, by God's grace, in the midst of a crooked and perverse generation, shining as lights in the world, to

be the salt of the earth, the conserving power of the testimony of truth in the midst of the ever-rising tide of iniquity and apostacy—it cannot but profit us to know their nature, course and end.

The characteristics by which these times may be identified according to Scriptures are fourfold: 1. Israel the tail and not the head. 2. Israel out of their land and scattered abroad. 3. The land lying desolate, enjoying its Sabbaths. 4. Jerusalem trodden down of the Gentiles. In the following outline we shall observe a chronological order, and consider—

#### I. THEIR PREDICTION AND PROPHETIC FORESHADOWING

Since two characteristics of these times were, Israel the tail and not the head, and Israel out of their land, every Scripture prophesying these things were indirectly a prediction of Gentile supremacy; and we meet with these even in the wilderness ere yet they had entered the land of promise, and shortly after the giving of the Sinaitic law (Lev. xxvi. 31-35; Deut. xxviii. 25, 33, 36, 37, 43, 49-52, etc. These predictions were reiterated time and again by the prophets as the time approached. These, however, present rather the peculiar relations of Israel to those times.

In Daniel's prophecy we meet the prediction of those times as seen in themselves. In chapter ii. we behold the prophecy in the form of a dream and the interpretation thereof. Occurring B. C. 603, we have a complete outline of those times before they had fully set in, which was full fifteen years later. The dream concerning the image of gold, silver, brass, iron and clay, and the interpretation thereof is sure, viz., that there should be four successive world empires to be followed by the kingdom set up by the God of heaven. The later chapters add many details, especially concerning the fourth kingdom, which was to be divided into ten. These four kingdoms are easily identified by Scripture. Babylon is mentioned as the first (chap. ii. 37). This was an easy forecast, Nebuchadnezzar having already conquered Jerusalem the first time.

But the second is foretold when there seems no possibility of Babylon ever ending, and forty-four years before Cyrus mounted the Persian throne. Even when the siege began, nothing seemed more improbable than the fall of impregnable Babylon. This second one is mentioned as Medo Persia, in chap. viii. 20. Even this forecast might be thought easy, seeing they came that same year to lay the siege. But the third is mentioned in chap. viii. 21, and spoken of as "the king of Grecia," and that full two hundred years before he came, during which time Persia held Greece by conquest. The fourth is not mentioned by name, but from Luke ii. 1, is easily recognized as imperial Rome, and of this last empire many details are given, both in Daniel's prophecy and the Book of Revelation. Of these predictions many have already come to pass, and some yet await fulfillment, which will be

as literally fulfilled as those recorded are matters of history. Thus hath Jehovah not left Himself without a prophetic voice concerning Gentile history.

#### II. THEIR HISTORIC RISE AND OUTLOOK.

The origin of these times began with the expedition of Tiglath Pileser, and then grew in ascendancy until Nebuchadnezzar, who made three conquests of Jerusalem, viz., in 606, 598, 589 B. C., in the last of which all Judah were carried away captive, and Jerusalem destroyed. With this last date "the Times of the Gentiles" had fully set in, and supremacy was intrusted to—

1. *Babylon*.—"Thou, O King, art this head of gold." With Israel God led them from the degradation and shame of slavery into the glory of Solomon's reign. With the Gentiles the order is the reverse—beginning in such splendor of glory that the metallic symbolism thereof has passed into a proverb, by means of which we speak of Babylon as the "golden city."

Language must ever fail to convey any adequate conception of this queen of cities. (For description see account by Herodotus quoted in histories and encyclopedias. See the description given in sermon on "Belshazzar's Feast," No. 10. See Cyrus Lord's "Antiquity.") The sovereign sway of Babylon continued but one half century from its full inauguration, viz., from 587-538 B. C., and then came—

2. *Media Persia*.—When the Medes and Persians came to besiege the city, Nabonides, the father, took the field, while Belshazzar, the son, held the city—both exercising royal power. Being unable to encounter the invaders successfully, Nabonides sought refuge to Barsippy, a temple much like that of Bel, only smaller, from which he afterward surrendered.

Belshazzar, heedless of danger and trusting in a false security, entered upon the famous feast within the city. Being frenzied with much wine, he sent to the temple of Bel, and had the sacred vessels of Jehovah brought, and sacrilegiously drinks to his idol gods, when suddenly the mystic hand writes upon the wall his death doom. Daniel is sent for, he only being able to interpret those mystic words, *Mene, Mene, Tekel, Upharsin*—"Numbered and finished; weighed and wanting; thy kingdom is divided, and given to the Medes and Persians." And while yet Belshazzar was seeking to honor Daniel, the Persians, having turned aside the course of the river, march over its bed, and, gaining access to the city through an unguarded gate, they force their way into the palace, kill Belshazzar, and Darius the Mede takes the kingdom. Then for two centuries the Jews are under tribute to the Persians, of which period the books of Ezra, Nehemiah and Esther give some account. During this epoch the last of the prophets wrote, and the canon of Old Testament Scripture is closed. Medo Persia is represented by the breast and arms of silver.

3 *Greece*.—Cyrus began his conquest and defeated Cæsus before he triumphed at Babylon; but not until 547 B.C. was the yoke of Persia fully felt by the Ionians. By revolt and victory at Marathon and Selamais, the three expeditions of the Persians were so neutralized or defeated, by which the Ionians became free. After many changes the Macedon arose, and in a spirit of revenge Philip began an invasion of Persia B.C. 336, when he was unexpectedly murdered.

Then came he whom the Scriptures had foretold, Alexander the Great, who carried out his father's design, conquered Persia in 333, and became master of all the East in 331. In this conquest he took Babylon, visited Jerusalem, and became much interested, when the prophecies of Daniel were read to him, believing himself to be the king of Grecia there foretold.

Upon the death of Alexander the kingdom was divided into four parts, in which state it continued until the Roman conquest set in, which was accomplished in 146. Greece is symbolized by the belly and thighs of brass.

4. *Rome*—This is the only Gentile kingdom not mentioned in Daniel by name, but that Rome is meant is evident from Luke ii. 1. This was to be the last of Gentile world monarchies, and in its divided state to be succeeded in it by the kingdom which the God of heaven is to set up in the earth.

The strength of iron was to mark this power, and we have only to see it under the Cæsars to see the fulfillment. Even after its division, and becoming partly weak, the elements of this strength revived under Charlemagne, Charles V. and Napoleon Bonaparte, all of whom were crowned with iron crowns, as are all the rulers of Italy and Germany.

Though Rome is not to day in undivided state, yet the laws and social fabric of the kingdoms of the old Latin empire are Roman still. The very political aspect of these kingdoms is verily like iron and clay mixed, viz., an attempt at the combined rule of monarchical and democratic forms.

Rome will revive again to the surprise of all nations, and in its last state be found in ten kingdoms among whom will arise an eleventh king, who will revive its ancient strength, and he himself the last of the Gentile rulers, the coming prince, the Antichrist. Of this last kingdom we shall have more to say at another time.

Thus do the times of the Gentiles run their course according to the predictions of Him "who setteth up kings and putteth them down," and who "worketh all things after the counsel of His will."

By many prophetic students the seventh chapter of Daniel is considered as another vision of the same historic outline, where (1) the single Lion is symbolic of Babylon; (2) the Bear, with one side higher than the other, of Medo Persia; (3) the Leopard with four wings, of Greece; (4) the Beast with ten horns, Rome.

The relationship of Jerusalem to these times was

to be "trodden down of the Gentiles until the times of the Gentiles are fulfilled."

When Israel were faithful and under the protection of Jehovah, Jerusalem was impregnable, and could not be subdued. But when the symbol of His presence left it (Ezek. xi. 21-24), then was their house left desolate, and henceforth the Gentile desecrated and trod it under. Nebuchadnezzar first destroyed it in B. C. 587, and though rebuilt, it has ever been a battle ground, and suffered violence. The following excerpts from history will verify the predictions: B. C. 320, Ptolemy I. destroyed its walls; 170, Antiochus Epiphanes conquered it; 168, he destroyed its walls, and desecrated the temple; 65, Pompey began the destruction of its walls, and in 63 took the city. In 37 Herod took the city and became king, from which time the Roman continued its rule. A.D. 70, Titus destroyed both the city and its walls; 130, Adrian again reduced it, and built on its site a new city, which was called Aelia Capitolina, and all Jews forbidden to enter it; 362 witnessed the abortive attempt of Julian the apostate to rebuild the city, and re-establish Jewish ceremonies in very defiance of the predictions; 614 Chosroes with an invading Persian army destroyed the city and its walls; 637, it surrendered to Caliph Omar, and henceforth Jerusalem became sacred to Muslims; 1077, pillaged by Afsis; 1099, the Crusaders attacked it under Godfrey, and 10,000 Muslims were slaughtered within its precincts; 117, retaken by Saladin; 1219, walls and tower destroyed. In 1243 it came into the hands of Christians, and then reverted again into Mohammedan hands, where it has remained ever since.

Twenty-five centuries have run their course, and still the times of the Gentiles continue, and still Jerusalem is trodden down of the Gentiles. The Mosque and the Crescent are there, while its true King is yet a refugee at God's right hand, and His ancient people still wanderers on the earth.

Around those walls on every Sabbath day may be seen some aged men of Judah, and bowing in the shadows, they lift up their hands and wail forth the cry, "How long, how long, how long?"

### III. THEIR LIMIT AND END.

These are appointed, and cannot go beyond the decree of God. This fourth empire was to be the final kingdom, and with it comes the end of Gentile supremacy. The imperial sway of the Cæsars, which ruled the territory from Babylonia to the Caledonian hills, is running its course unto the predicted end. Division has already laid hold of it, and even the great division into an Eastern and Western Empire is already subdivided, and it remains but to be found in ten kingdoms in the time of the end.

The metallic symbolism of this fourth empire has a peculiar significance as bearing upon our own times. Iron—strong, representing the monarchical power of kingship under the Cæsars; clay



—brittle and broken, being the seed of man in modern democracy. In Rome these both obtained. The monarchical became weakened by democracy that ever clamored in the popular cry, "*Vox populi, vox Dei!*" The result has been a degeneration from God's order to man's form of rule, and to-day the clay is laughing at the Divine right of kings, and making their monarchs, to some degree, merely figure-heads. Where will it lead to?

Look at modern Europe to-day. Cabinets eagerly watching one another; armies equipped and drilled; warships in readiness, laden with enginery of terrible destructive power, only waiting some initial move, and suddenly the clash of steel and cannon's roar will run rivers of blood. And among the common classes—honeycombed with the discontent concomitant with Communism, Socialism and a hatred of kings—the swelling tide of anarchy is ever rising. The French revolution—that cradle of modern democracy—but illustrated the possibilities of the *clay* rule. Something will precipitate such a time, and out of the chaos of sedition will arise a master mind grasping the solution of the issues. Like a Bonaparte, he will go forth and subdue three kings, upon which the remaining seven elect him Kaiser, willing to hold their royalty and authority subject to his will.

This will be the last of Gentile monarchs. Quelling all opposition, he will centre in himself the glory and power of all the Gentile kingdoms. A covenant with the Jews he willfully breaks. Then as deified humanity he follows the scheme of Nebuchadnezzar, in making the worship of an image the test of loyalty, and destroying all who refuse such homage. He will sit in the temple of God and laugh, and mock, and sneer, and defy Jehovah. With the world wondering after this deified clay, and worshipping their monstrosity of blasphemous presumption, the times of the Gentiles are consummated.

Then comes the end—the stone of judgment, the Ancient of Days, the Son of God with great glory and power destroying this Antichrist with the brightness of His appearing, and taking vengeance on them that know not God. Dan. ii. 44, 45; vii. 27. I Thess. 1, 2, and Rev. 19. Then shall the ideal Kingdom of God be set up under the Christ, and being universal, shall fill the earth with righteousness and glory, and "of His increase there shall be no end," etc.

Three characteristics mark the order of Gentile succession. 1. Robbery. God conferred the supremacy on Nebuchadnezzar only. The Persian stole it by conquest, and thus each successive ruler in turn. And now, with jealous eye they watch each other, fearing another's gain, while seeking enlargement of area and power for themselves. 2. Deterioration—from gold to mud; from God's rule to man's rule; and democracy—contrary to God's ideal—gaining to the end. 3. Instability. Where are these once universal empires with their past magnificence? They live a memory in history's

record. Archeologists must dig many feet beneath the earth's surface for them, only to find their ruins a study of glory's decay. The establishment of government is not in the province of man's ability, and the political issues can never be truly settled until God's King reigns in righteousness. Meantime our vocation is simply, as strangers and pilgrims, to remain uncompromisingly loyal to our absent but coming King.

Here then, is the programme of the processional march of the nations down the avenues of the centuries and ages, every change and succession but attesting the truth of the Scriptures. Therefore "despise not prophesyings." For none ever did so without experiencing the hand of judgment.

Watch, for soon the King shall come in His beauty—even so, come, Lord Jesus!

### Israel's Awakening.

BY REV. A. C. GAEBELEIN.

"I will go and return to My place, till they acknowledge their offence, and seek My face; in their affliction they will seek me early." Hosea v. 15.

"Come, and let us return unto the Lord; for He has torn, and He will heal us; He hath smitten, and He will bind us up." Hosea vi. 1-3.

After two days will He revive us; in the third day He will raise us up, and we shall live in His sight.

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

ISRAEL is the key which unlocks the treasury of Divine prophecy. Without a definite knowledge of the place which Israel holds in God's purpose, Old Testament prophecy is bewildering. As true Christians who serve the living God and wait for His Son from heaven, we are certainly deeply interested in the Jewish question, because our blessed hope and Israel's hope are inseparably connected.

The above passage is one of a large number which refers to Israel's repentance and coming restoration. Notice first in this passage and chapter certain phrases speaking of Divine displeasure—"He has torn," "He has smitten," "I have slain them." It seems these phrases are quotations from an older prophecy. Way back when Israel had left the land of bondage, we see the servant of the Lord who had brought the stiff-necked people through the desert; we see Moses singing his wonderful song, which is nothing less than the keynote to all prophecy concerning the wonderful nation. Therein Israel is seen as the foreordained head and centre of the race.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deuteronomy xxii. 8, 9.)

In this song Moses also sings of the prolonged apostasy of the people. "Jeshurun waxed fat and

kicked, thus he forsook God which made him, and lightly esteemed the rock of his salvation." Then followed the manifestations of God's displeasure—"I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without terror within." Deuteronomy xxxii. 23-25. In looking at the closing stanzas of the song, we see how Jehovah in the last days will avenge His people by the destruction of their enemies; and that the Gentiles shall share the blessings of Israel.

"Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." (Deuteronomy xxxii. 43).

Now, in verse 39 we read, "I kill, and I make alive; I wound, and I heal."

He had slain them on account of their unbelief in despising the rock of His salvation; for the same Lord will also in the latter days heal them, make them alive, and Israel will take the place at the head of the nations. Thus we see it in all the prophets and in the psalms—God's threatenings and curses, Israel's awful apostasy and national death; and side by side with these are promises of mercy, of the gift of the Spirit, of national restoration to the land and a continual possession of the land—"I will plant them upon their land, and they shall no more be pulled up out of the land."

You see it is also with Israel death and life. We think of Aaron's blooming and fruit-bearing rod. It was a dry stick probably cut in Egypt, there was absolutely no life in it, yet in one night the hand of the Lord touched that rod and Moses brings it out to the people bearing almonds. True, this miracle is a type of our Lord's resurrection, it is likewise a type of our own experience, "You, has He quickened who were dead in trespasses and sin." But in the third place it points to the withered, cursed fig tree bearing no fruit for an age, to be revived by God's power, and of that revival and restoration the inspired apostle says, "It will be as life from the dead. Romans xi. 15.

Now look at this passage. It contains Israel's coming confession. The Lord had been with them, but He says, "I will go and return to My place, till they acknowledge their offence." Yes, He had come, but they, His own, received Him not; so He returned to His place. But the same Jehovah, Jesus, will return and build again the tabernacle of David which is fallen down. A remnant of the nation, however, before the return of the Lord, is to acknowledge their sin and return to Him. We learn the same from Peter's sermon, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you:

whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii. 19-21.

These are remarkable words which we read in the second verse of our passage, "After two days He will revive us again, and on the third day He will raise us up, and we shall live in His sight." The old Jewish commentators are interpreting prophecy not half as blind as some learned Christian professors of theology. You see they do not spiritualize as some Christian commentators do, but give the Old Testament a literal interpretation. Some Jewish writers tell us that as a day is before the Lord a thousand years, that we will be in dispersion for two days, that is two thousand years, and after that there will come another day when Israel shall be restored to the land and live in God's sight. Another rabbi says, 'The first day we were without life is the Babylonian captivity, and the second day which will also end, is the great captivity in which we are now, and the third day is the great day of our restoration.' The commentators, Ashi, Aben-Ezra and Kimchi, confess that when the third temple is built, Israel will rise up and live. You see the Jews are not so blind after all; the Gentile Christian blindness is most to be pitied.

The other day while preaching in a New England town to a number of Jews, and relating to them all the blessings they are to have by and by, and how the Lord will bless yet all the nations of the earth in Abraham's seed, I asked the Jews, "How is this to be brought about?" A young Jew in the audience answered very promptly, "By the coming of the Messiah." If I had asked the same question before some Christian congregation, I suppose I would have received answers of a different nature. Some gray-haired deacon would have said, "We don't believe in the millennium at all." And another, "Oh, yes; there is a millennium; and prohibition, reform, etc., will bring about this millennium." Oh, the blindness! The Jew gave the correct answer, "By the coming of the Messiah." And His coming will usher in that glorious third day spoken of in this passage, when slain Israel shall receive the baptism of the Spirit as a nation, and live in His sight.

Now, it is a strange and curious fact that on the great national day of repentance,—the Day of Atonement,—the Jews of to-day, and for many centuries back, read the Book of Jonah. Why they read it no rabbi could tell me. You know Jonah is a type of Christ; but has it ever occurred to you that Jonah is also a type of Israel? Jonah's unbelief and disobedience is typical of Israel's unbelief and disobedience. Jonah was cast into the raging sea and was buried in the belly of the fish for two days, typical of Israel's dispersion among all Gentiles, and national and spiritual death. But while in his grave Jonah repented, as Israel will also repent. Then comes the third day for Jonah when the fish spew him out, and he then went to preach the word of the Lord to the

Gentiles. And even so there is a third day coming for the once disbelieving and disobedient nation. When redeemed Israel shall be God's chosen messenger to a Gentile world, and when Israel will accomplish what the Christian church in vain endeavored to do—bringing this world to God and His Christ. Oh, what wonderful missionaries they will make! Oh, what a wonderful story of God's judgment and love they will have to tell!

But here is another picture bringing out the same truth. The prophet stands in the midst of a valley full of dry bones (Ezekiel xxxvii.), and God's voice tells him that the dry bones are the whole house of Israel. Is there any hope for these dry bones? The prophet answers, "Oh, Lord, Thou knowest." Some, indeed, of our days say, "Lo, there is no hope," and they spiritualize this passage; but we are taught differently. Yes; there is hope. And twice the prophet follows the Divine command and prophecies. Notice, here are especially two stages in the restoration of the house of Israel. First, bone coming to bone. There is a mighty shaking among the dry bones; and there is no life. Bone coming to bone without life. In the second stage we see life returning to the organized bodies, so to speak. There is a mighty, rushing wind, it is the breath of life, the Spirit of the Lord; the slain and reorganized bodies rise to their feet and walk before the Lord. I want you to notice especially the first stage, which is the first step in Israel's restoration, the coming together of bone to bone; in other words its organization.

We are living in breaking-up times; it seems everything around us is going to pieces. Human governments in all forms are a failure. There are political break-ups and others in social and religious life. Something of the trembling and fear of all nations are already upon us, and more will follow. Everybody almost feels and knows that there is something in the air. But lo, and behold, in these times of disorganization, God's own chosen people, the Jews, are organizing. Listen! We are living in the first stage of Israel's national restoration; it is one of the most wonderful and striking sights we are privileged to see, and so few see it or care to see it—Israel is organizing.

A few years ago it commenced, it had a small beginning, and now the working of national feeling among the scattered remnants of the Jewish people is world wide. Everywhere the cry is heard on all sides, "Back to the land of the fathers." "Palestine is our land." "We are a nation." "A Jewish state has to be formed." Many schemes are being advanced and many suggestions made. We could take up several hours with interesting news of the colonizing of Palestine and the different moves which are made toward the land.

It is also remarkable that this national spirit has taken hold of all classes, the rich as well as the poor, the learned and the unlearned, the orthodox and the reformed are swayed by it. Jews are continually returning to the land of the fathers. Forty

thousand of them are living in and around Jerusalem, one hundred thousand in the whole country. A few years ago a large number of Arabian Jews came to Jerusalem and settled there. Being asked why they had come, they said, "Our Messiah may come any time, and we want to be here when He comes." Orthodox Judaism is aflame with the national spirit all throughout Eastern Europe, and thousands are ready to return to the land.

I know what I am talking about, because I have seen it with my own eyes and heard it with mine own ears in far off Russia and Roumania. The centre of the Eastern question is Palestine. We will see wonderful developments in the coming years in this direction. Now do not forget this national movement heralds the coming age, the millennial age, which will again be Israel's time. It shows that Israel's second long day is almost over, and the third day is at hand when the Spirit of the Lord shall be poured out upon them, and they shall behold Him coming in the clouds of heaven.

But there is also another awakening in Israel. The remnant is being saved. The Spirit of the Lord is preparing a number of them for coming events. Twice in the Epistle to the Romans, Paul speaks of a remnant. In chapter ix. 27, he quotes, "Esaias crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." In chapter xi. in speaking of the awful apostasy at the time of Elijah, he says that then a remnant of seven thousand remained faithful to Jehovah, and then he continues, "Even so then at this present time also there is a remnant according to the election of grace."

At different times, when Israel was unfaithful, there always remained in Israel a faithful remnant who did not sever its connection with the nation. When Jerusalem was destroyed by Titus in the year 70, there was in the city a Jewish Christian remnant. Matt. xxiv. However, we will have another fulfillment at the time the Lord cometh, and the great tribulation will find in Jerusalem a believing Jewish remnant who knows the coming Lord, though this remnant belongs to the nation. Now, we believe this remnant according to the election of grace is being gathered now.

And it is right here I must speak of the principles of the Hope of Israel movement. The stand we have taken is one in harmony with prophecy and God's eternal purposes. We do not believe in gentilizing, or denationalizing, or proselyting Jewish believers. A Jew in Christ does not cease to be a Jew. He is not after having become a true believer in Christ to sever his connection with his people, or to relinquish his national hope. The term "remnant" excludes all thought of assimilation with a Gentile church. The remnant believing and trusting the Lord does still belong to the people, and, therefore, gentilizing Jewish believers strikes us as nothing less than working against God's purposes.

Look at the wonderful statements Paul gives con-

cerning Israel and Gentile believers in the type of the olive tree (Romans xi). He says there that the broken off branches shall be grafted in again. Into what? They shall be grafted in again into their "own olive tree." That is plain, very plain. This is the stand we have taken, no more proselyting, no more denationalizing of Jewish believers. Our prayer is, "O Lord, save the remnant of Thy people." Oh, for Jews who are true Jews filled with the fullness of the Spirit, who stand among their people and share their sufferings and their hope.

When we commenced to enter on this new departure in Jewish mission work we were much misunderstood, ridiculed, and even treated worse; but now the thoughts we have expressed from the Word have taken hold of many minds, and a number of good and able brethren see eye to eye with us. But even if this would not be the case and we would stand alone, we could not abandon these principles. The Lord has been pleased to put the seal of His approval upon the work we have been doing. Large numbers of Jews have been reached by us for years. Many of those who have believed are scattered all over this country and Eastern Europe. Our work also consists in distributing our own literature in different languages, and the great masses of orthodox Jews are being reached in Russia and Roumania. We have evidence that the truth is taking hold of orthodox Jews over there. Our representative in Warsaw, Mr. Rosenzweig, whom I baptized several years ago, is doing a grand work there, and distributes the Word and our literature concerning Israel's Hope, in large quantities. Mr. Stroeter, the Secretary of the Hope of Israel, who visited Poland this summer, reports a strong movement in Poland among the Jews. He says:

"From the accounts of my colleague, Mr. Gaebelin, who last year travelled extensively through Poland and Russia, I was prepared for very promising and hopeful indications among the very strict and pious Polish Jews at Warsaw and other places. But my actual observations far exceeded my expectations. While there came no opportunity for a public meeting in Warsaw itself, yet in private intercourse with many orthodox Jews I could not help noticing that somehow their minds were turning in a special way toward the earnest reconsideration of the question, Was not Jesus of Nazareth after all our true Messiah? Christian men of the highest standing, ministers and laymen, confirmed, as well-established facts the accounts that not a few orthodox Jews in Warsaw had become true believers in the Lord Jesus Christ; but unwilling to be baptized into the only church officially open to them under the paternal (?) care of the government—the orthodox Greek church—they had baptized themselves secretly in the name of the Lord Jesus in the Vistula river."

Oh, pray for us, brethren, pray for us! Israel is awakening. The Lord is coming and His own people is being prepared for that great event. Pray for us, and for the peace of Jerusalem.

## Annual Report of the Board of Managers of the International Missionary Alliance.

IN presenting the report of the eighth year of our work, your Board would first call attention to the fact that steps are about to be taken, leading to the amalgamation of the International Missionary Alliance with the Christian Alliance and, this meeting will be asked to ratify this proposed action. In consequence of this important step which it is hoped may be consummated about the close of the present year, it has been thought advisable by your Board to recommend that the fiscal year of the Society, and by inference of the united Society be changed so as to correspond with the close of the calendar year, December 31st.

In consequence of this proposed change, your Board will only present at this time a brief REPORT OF PROGRESS during the past twelve months, and reserve the detailed report of the year's operations until the close of the current year and the amalgamation of the two Societies.

The proposed amalgamation, it is believed, will greatly simplify the work of both Societies, reduce expenses and promote the efficiency of both.

To a great extent the same persons act as official members of both Societies. Through joint executive management economy of time will be effected, the same office buildings can be used by both as well as the same clerical force and administrative machinery.

The real objects of the two Societies are largely identical. The one is really the complement of the other. The Christian Alliance is the sustaining constituency of the Missionary Alliance, and the Missionary Alliance is the outlet of the Christian Alliance. Hand in hand they have walked and worked together for the witness of Jesus and the evangelization of the neglected at home and abroad, and now God seems to proclaim the banns of a heavenly marriage, and to say, "What God hath joined together let not man put asunder."

The past year has been one of unparalleled financial stringency in this country, and all religious Societies have felt it keenly. Some of the largest pledges which have been made in good faith and which are undoubtedly good have been delayed in their payment. Notwithstanding this fact the sum of \$107,420.77 has been contributed in cash, besides \$33,000 in securities, making in all \$140,420.77—the largest amount yet received in any year of our history—an excess of \$13,565.71 over the total receipts of last year.

But the foreign work has made yet greater advances and larger drafts upon our available resources. The number of our missionaries on the field has increased more than 30 per cent. Eighty new missionaries have been sent out, and the extra cost of their transportation, outfit, and support,

added to the cost involved in the return on furlough of a large number of our workers on the field has greatly increased the liabilities of the Society, and given us cause for ceaseless waiting upon God for all the needs of this great work so dependent upon His own paternal care.

It has been, therefore, a source of much encouragement to note the increasing interest of our people in the evangelization of the world, and the corresponding increase of the pledges made during the past summer, giving assurance of still larger receipts in the immediate future.

It will be noted with pleasure, in the careful report of the Treasurer and Financial Committee, that a very small proportion of the total receipts has been expended in the administration of the work at home. The small sum of \$2,472.15 covers the whole amount expended for rent, clerical help, salaries, postage, printing, etc. This is only about 2 1-4 per cent. of all the expenditures and less than 1 per cent. of all the receipts.

The explanation of this economical showing is to be found in the fact that the most of our officers gladly give their time and service as a labor of love. The work of deepening and developing the missionary interest in the same field has made solid progress. The visits of many of our leading missionaries and their earnest, practical and stirring messages in most of our Conventions and in many parts of the United States and Canada have produced a profound impression and borne precious fruit. False criticisms have been authoritatively contradicted, and our people have been permitted to see and hear through these noble examples the real strength, value and practical results of the missionary work of the Alliance.

A new department has been organized, through the voluntary services of our dear brother Dean Peck, and he is now acting as our Organizing and Field Secretary and has been enabled to organize the Alliance work in many of the cities of the West and arouse an intelligent and practical interest in the missionary work of the Alliance.

In the foreign field the work has made good and, in some cases, remarkable progress.

Thirty missionaries have been added to our force in China, twenty-four in the Congo Mission, eight in India, six in the Soudan, four in South America, two in the West Indies, three in Palestine and three in Japan, a total of eighty during the year.

Our Board is now conducting missionary operations in eleven different countries, viz: China, Thibet, Mongolia, Japan, Palestine, India, the Congo Free State, the Soudan, Africa, the West Indies, Brazil, Venezuela.

In these various fields we have seventy seven distinct mission stations and about 300 American missionaries, besides a large number of native workers.

We shall endeavor to give, in our complete report at the close of the current year, the statistics of the several fields. Meanwhile glad tidings come of the beginning of the harvest. In one station in

Central China fifty have professed conversion. In another station on the Congo forty-seven were baptised at one time.

The seed that has been so lately planted and that God has watered by His Holy Spirit, has begun to bear precious fruit—and we may look for larger harvests in the coming years. It takes a week of years for an apple tree to bear, and so it takes as long at least for a new mission to become established, and for the missionaries to be fully prepared, by the acquisition of the language and full acquaintance with the people for considerable results. It is very cheering, therefore, at so early a period to have such abundant seals of the Spirit's blessing.

Passing rapidly in review the various fields, we find, in China an army of 120 foreign missionaries, with almost an equal number of native helpers, occupying five great fields.

In Central China five new stations have been opened and two advance parties are pushing forward in opposite directions, the one north west up the great Han river, the other south into the long-closed province of Hunan, with its twenty millions of unevangelized people. There are tokens of blessing in all the stations, and in Tatung the Superintendent reports fifty converts.

In Wuchang, the Capital of the great province of Hupeh, the Governor has become most friendly and has opened his home to one of our lady missionaries, who is teaching his wife to read the Word of God.

In Tientsin Mr. and Mrs. Woodbury have a good work among the young students, and have opened a training school.

In Peking a work for men has been added to the excellent woman's work carried on so successfully by Miss Duow.

In Northern China our Swedish missionaries have been reinforced by a new band of sixteen, and are covering the province of North Shansi with the Gospel, reaching out to the borders of Mongolia and pressing westward to the vast unoccupied region in Kansuh, beyond the Ordos desert, where God has been pleased to confirm the word by signs following, in the healing of a Mandarin's wife through faith and prayer at the hands of Mr. and Mrs. Olsen.

In Mongolia itself a new mission has been established, and Mr. Carlson, who has acquired the language, and his intended wife are making preparations for spending next summer among the caravans of the northern plains.

In Southern China the faith and courage of our noble band has been rewarded by the opening of the long-closed province of Quangsi. Three stations are now opened in that great region with its 6,000,000 of unevangelized people. Mr. and Mrs. Reeves have recently made a trip of four months up the entire length of the West river, and have succeeded in crossing over into the province of Tonquin, part of Anam, and plans are now under consideration for opening, in connection with our

South China Mission, a work also in that great adjacent empire of Anam where there is not a single Protestant missionary among all its twenty-two millions.

Last but not least, Thibet has been opened, and our brave brothers Messrs. Christie and Simpson, with Mr. S.'s young wife, are living in a Thibetan monastery, within the jurisdiction of the Thibetan government, and preaching to the Thibetans in their own tongue the gospel of our God.

And so the vast empire of China covering an area vaster than the whole United States is being quietly girdled with a chain of salvation. The line that passes up the great Yangtsi river, and then up the Han to Thibet and Kansuh is met by the other line that passes up to Tientsin and Peking, and then on by Kalgan, Mongolia, and the Swedish Mission in the North, until it meets the other line in North-western Kansuh.

Then through Hunan our pioneers are pressing southward to meet our South China skirmish line as it stretches out along the West river to the remotest regions of Quangsi, and then turns South to drop at the doors of poor Anam the message of the Master's coming.

What a splendid skirmish line, what a magnificent plan of campaign! Oh, for the men and the means to make it an army of occupation.

Turning to Africa we see new rays of heavenly light breaking over the Dark Continent.

Our Congo mission has been reinforced by a band of twenty-four, and a new advance has been begun on the south shore of the river, with the purpose of stretching a line of stations a thousand miles across the very heart of Africa from Matadi to Lake Tanganyika. The nine stations on the north shore are now well organized, and a band of over fifty native workers is ready to give the gospel to their own people in the interior. Forty-seven were baptized at a single station, and a great number are now looking forward for baptism. Boys and girls that have been taken from the villages of the far interior as slaves, have been converted and taught in the missions, and now are ready to go back to their own remote villages and tell their people of Jesus.

The first station in the line of advance has been already opened and it only needs the supply of the necessary means to push it forward in the next two years to the heart of Africa.

From the Soudan comes another forward cry. Our mission has been reinforced by six new workers during the year, and the line of stations from Free-town to Tubabadugo, near the Niger, fully opened. And now, from this base of operations, a double advance movement is proposed, pushing north-west to Timbuctoo and eastward across the Niger towards Lake Tchad. These advance lines in the Soudan will need at least 100 men, and a large amount of money, but no grander investment can be made of wealth and fortune than the equipment of these two great armies of invasion and this heavenly cru-

sade to the heart of the Congo and the centre of the Soudan.

Our work in India has had a year of quiet and solid progress.

Three great provinces, Akola, Khandesh and Guzerat, aggregating 17,000,000 of people, are the fields of our operations. Our headquarters are as Bombay, where a Christian home with departments for the training of workers and direct evangelism are carried on. Connected with our work in India there are nearly fifty foreign missionaries and a number of native workers.

Orphanage and industrial work are carried on, but the chief method is the preaching of the gospel among the villages at the dry season. There have been many instances of the saving grace of God, but we are waiting for the break which is surely coming soon, when they shall flock like doves to their windows.

The progress of the work in India has been phenomenal. Three years ago we had three stations in the province of Berar. To-day there are nine in all the leading centres of population, besides three in Khandesh, Gujerat, and our well-equipped work in Bombay.

Beside the direct work of our missionaries among the heathen, one mission, through the deep spiritual teaching of its leaders and the humble, holy lives of its members, is exercising a delightful influence upon the whole missionary and Christian community, and testimonies are constantly reaching us from other missionaries of the blessings received at the annual conventions of the missionaries, and the delightful influences of the Berachah Home in Bombay.

Palestine, the centre of God's thought for the world, is one of our most cherished mission fields. Four missionaries have been added to this field, making a total of seven now in commission. The two stations at Jerusalem and Hebron have been maintained, and a new field is under consideration in the region beyond Jordan, among the neglected Arabs and in the old country of Moab. In the midst of the perplexity and peril that has overspread the whole Turkish empire for two years, our beloved missionaries have so far, been Divinely shielded, and their great work has been crowned with a large measure of success.

Three missionaries have been added to our force in Japan, making six in all, with a goodly company of native helpers, and the work is making most hopeful progress in the three stations occupied by us in the interior. South America, which stands over against Africa as the neglected continent of the Western Hemisphere has occupied much of our attention during the year. Our work in Jahu, Brazil, is chiefly preparatory to the more aggressive plans of the future. The home on a farm has been managed with much economy and success, and affords a place of rest and study at moderate expense for our new missionaries, and the natives whom we are training for future work.

Two new missionaries, Mr. and Mrs. Price, have



gone to the field, and Mr. Howells has returned to *this country*.

Venezuela too has figured not only in the annals of diplomacy, but in the records of our missionary work.

Two devoted ladies, Miss White and Miss Lanman, landed in Caracas almost a year ago and have succeeded in establishing an excellent mission in the capital. Infidelity, spiritualism, ungodliness and the corrupting influence of the Romish priesthood are beating hard against them, but they are pressing on, and they write us that if they had a little more persecution to wake things up, they would soon have the people aroused to life and interest.

God is also opening our way to open a mission among the Indians of South America. A wealthy friend abroad has offered the necessary means to sustain such a mission. We have found a native Brazilian specially fitted for this work, and are only waiting to find the right leader to go forward and give the gospel to some of the millions of aboriginal tribes on the upper Amazon, who have such good cause to say, "No man cared for my soul."

Our work in Hayti and San Domingo is waiting the time when the Board can feel that it has at command the resources in men and money which are necessary to put that work on a strong and efficient basis, with a proper leader and a sufficient corps of workers.

Meanwhile we have recently received Mr. and Mrs. McKillop of Jamaica as missionaries of the Alliance, and we are awaiting the issue of the present struggle in the Spanish West Indies in the hope that ere long the Providence of God will open the doors for the thorough evangelization of these beautiful but neglected regions.

Such is a brief review of only a few of the points of light in which God has been writing the story of the year.

There have been shadows, too. Sickness has often smitten our heroic soldiers, and death has thinned their ranks on many fields.

One has fallen on the Soudan, Mrs. Luscomb, five on the Congo, Messrs. Jorgensen, McDonald, Avery, Miss Collins and Miss Wilson, and four in India, Mrs. Wood, Mrs. Bannister, Mr. Herron, Mr. Moss and Miss Montgomery. But God has often interposed to turn the shadow of death into the morning, and to give us back from the grave many of our noblest men and women in answer to believing prayer.

It is worthy of note and of deep gratitude to God that among all our 120 missionaries in China God has so guarded and protected that there has not been a single death during the year. Doubtless, a stronger faith and a steadier prayer on the part of the people of God at home would hold back many a precious life from death.

The year is closing amid the deepening shadows of the gathering night. Distress of nations with perplexity is convulsing human society in our own as well as other lands. Only three years more of the nineteenth century. Its latest chapters are

being written in human blood and tears, and illustrated by spectacles of monstrous wickedness, cruelty and crime that outshadow the horrible records of the French Revolution a hundred years ago. The policies and diplomacies of men have failed. In the zenith of its culture and its power the century stands helpless and aghast. Its only hope is the coming of earth's true King, the blessed Son of God.

But how shall we hasten His appearing? How but by praying and helping to prepare and complete the Bride of the Lamb, and send the gospel as a witness to the lost of the unevangelized nations that the end may come.

The greatest Missionary Society in the world is commencing a three year's enterprise to close the century with the boldest advance movement ever planned by missionary faith, hope and love.

Shall not we, the youngest of the Missionary Bands join our older English sister by a similar enterprise in this Western Hemisphere, and signalize the blessings of the past, and the union of our two Alliances, by some new endeavor of faith, and love which may give the gospel at least to all the unreached lands, and bring three years nearer the glorious return of our waiting King? Shall we prepare in His great strength and name that we will not only sustain the agencies and workers already in the field and for whose lives we stand responsible, by giving our usual contributions, but in *addition*, shall we, by some greater sacrifice, by some victory of faith, by some added toil that will cover all these lingering years with glory—shall we—shall we each and all do something more, and get our neighbors and our brothers to do *something more*, to send out new laborers, to reach some new region beyond, to tell some new tribe that never heard the wondrous love of God?

Shall our three year's enterprise witness the extension of that projected line of one hundred men and thirty stations all the way across the land of Congo from Matadi to Lake Tanganyika?

Shall it see two living lines of missionaries reaching across the Soudan from Tubabadugo to Timbuctoo, and from the river Niger to Lake Tchad?

Shall it see every province of China not only open to but occupied by Christ, and every one of its 1,500 walled cities floating the flag of the Lamb of God? Shall it see Hunan and Quangsi fully evangelized? Shall it see Mongolia traversed with gospel caravans as it now is by Mongol camels?

Shall it see Thibet not only opened but occupied to the heights of the Himalayas and the gates of Lhasa?

Shall it see Anam and Tonquin and Cochin China and Cambodia all represented in the twentieth century convention of the Christian Alliance?

Shall it see the 30,000,000 neglected Malays of the Eastern Archipelago brought within the reach of the gospel?

Shall it see every railway station in our field in India a station on the way to heaven?

Shall it find us with a missionary band in every country of South America and every West Indian island, at least a score of missionaries among the 5,000,000 neglected Indians of our sister continent of South America?

Shall it tell of \$100,000 and 200 missionaries for Africa in 1899, another \$100,000 for China, another for India, another for South America, and another for any land or tribe that may yet be found without the gospel?

And if our Lord should tarry still, may we hope and pray and believe, may we give and labor and sacrifice, so that our \$140,000 shall be half a million and our 300 shall be 1000?

Nay, is it too much to ask that the blessed Holy Ghost shall sweep over this thirsty land until there shall be a band of God touched men and women in every town and hamlet of the land, working for the evangelization of the world in our day, and every band shall have its representative on some foreign shore, and it shall not be 1,000 but 10,000, and when the closing days of the nineteenth century shall call out of the darkness "Watchman, what of the night?" the twentieth century shall be ready to answer back from every missionary mountain top, "the morning has come."

Oh, it would be glorious if the last days of the nineteenth century should report the evangelization of earth's last tribe and tongue.

O, it would be glory itself if the first convention of the twentieth century should be at the feet of Jesus in the air, and amid the raptures of the advent morning and the millennial day.

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### Our Alliance Work in Palestine.

BY MISS L. DUNN, JERUSALEM.

IT has long been my desire that I might be permitted to assist in gathering at Jerusalem the remnant of which our brother has spoken of, who are to be found there when the Lord shall come, and to have part in welcoming Him to His Millennial Kingdom. God is giving me the realization of this desire. The time is coming when the prophecy shall be fulfilled, and the returning exiles shall say, "No longer the Lord that brought His people from the land of Egypt, but they shall say, the Lord that brought His people from the north country, and from the south country, and from the west country."

It is singular that the Jews now in Palestine are gathered from almost all countries, and speak nearly all languages. We have there not only the descendents of Judah and Benjamin, but a number who claim to be of the tribe of Levi, and still others who are Gadites from Arabia.

The people of Israel are returning to their own land. There are twenty nine colonies already in Palestine, most of them flourishing; some of them

I have visited, and I can bear testimony that they make good agriculturalists, and that the land is fruitful, and the showers returning according to prophetic promise.

There is much prejudice among the Jews of Palestine against Christianity. Can we wonder when we recall their story of suffering as it has been recited to day? Most of them are orthodox Jews, and some of them reject all the Rabbinical writings, and hold only the inspired Scriptures of the Old Testament, meeting in their Synagogue, and worshipping God in the most rigid fashion, according to the Old Testament.

One of the most touching sights Palestine affords is the wailing place of the Jews, where they meet every week, and with bitter tears and prayers bewail their calamities and call upon their God to restore His people. They keep their Sabbath with great rigidity, and you can see them on that day walking in a long procession at the Sabbath pace, very richly dressed in all the colors of the rainbow, but very sedate, and even the children not permitted to play or desecrate the decorum of their holy day. They keep their feasts as in the olden time, and it is very beautiful to see them at the Feast of Tabernacles sitting under their booths of fruits and flowers, and celebrating this most beautiful memorial of their past history and future hope.

Mission work in Palestine has been carried on for about fifty years. The Church of England Mission is the most strongly established and widely successful, but a number of other societies are also well organized in many of the leading towns. The Alliance Missions are located in Jerusalem and Hebron, with seven missionaries in the two cities and the prospect of an additional mission among the Arabs on the farther side of the Jordan.

Let us by our prayers, sympathies, gifts, and labors, do what we can to undo the wrongs of ages, and to show to Israel's scattered children, the love and compassion of the gospel of our God.

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### China.

BY D. W. LELACHEUR.

"PRAISE ye the Lord!" The past year in China has been one of unusual blessing.

The dear Lord has graciously protected and delivered all our dear missionaries. We thank Him most heartily that we have not been called upon to part with any of them. Death has not entered our ranks. We have at the present time one hundred and twenty missionaries in this vast empire.

### WAR.

The war between China and Japan has resulted, we doubt not, in the furtherance of the gospel of Jesus Christ. The Chinese have discovered that the Japanese who profess to be a Christian people have a skill even in warfare which they themselves

do not possess, and they are beginning to inquire into the cause, and whilst the gospel is a gospel of peace, yet in its train follows civilization with all its blessings. Whilst we do not regard war as a blessing of the gospel, yet the successful arms of Japan have led China to look into the matter, which she cannot do without considering the relation of the gospel of Jesus Christ in connection with the present condition of Japan. The war doubtless has opened China more to the gospel by humbling her.

## CENTRAL CHINA.

In Wuhu we have our Central China Training Home, where the missionaries remain sufficiently long to acquire a sufficient knowledge of the language to make themselves understood before they go into the interior to begin work. During the year four new stations have been opened and the dear Lord has wonderfully blessed the work. On nearly all the Central China stations some precious souls have given up idol worship and are worshipping the true God and Jesus Christ His Son under the influence of the blessed Holy Spirit. On one station fifty have professed conversion; on another station seven have been baptized, and the work is most hopeful. We have in connection with our Central China work, five day schools; three for boys, and two for girls. We have five stations on which men work among the men and boys, and three on which lady missionaries work among the women and girls. We have also a station in the official city of Wuchang, where we have a chapel for men and one for women, also a school for boys, and one for girls. The dear Lord has wonderfully blessed the work on this station, several have been converted and the governor of the city, who a short time ago determined to drive us out of the city, is numbered among our warmest friends, and is sending presents to the missionaries; and the missionary's wife is instructing the governor's wife to read; and for this purpose visits the governor's home twice a week, and has thus an opportunity to tell them the gospel story. "This is the Lord's doings and is marvelous in our sight," for which we say, "Let all the people praise Him!"

Two of our missionaries are up the Han River seeking to connect our great mission in the North with our mission in Central China, and the dear Lord is giving them favor in the eyes of the people.

## NORTHERN MISSION.

This mission is located beyond the great wall of China on the border of Mongolia. We are, as far as I know, the only society operating beyond the wall. We have sixty-one missionaries connected with this mission, and upwards of twenty stations. The majority of the stations have day schools, some for boys and some for girls connected, with them; also, there are a number of opium refugees in which many dear ones given to the opium habit have found Jesus and been delivered from all their sins, including this dreadful habit. Nearly all

these stations have been blessed during this past year with salvation. These are our dear Swedish missionaries who are a most self-sacrificing and devoted class of men and women thoroughly consecrated to their most blessed work, and perhaps, are among the most successful of all our missionaries.

## PEKIN.

In this imperial city we have six missionaries. Here we have a very excellent work among the women. On my last visit, it was my great delight to receive five native women into the church. They were intelligent and understood the nature of church relationship. We have also quite a large day school of girls, and are about to open a work among the men.

## TIENTSIN.

In this city we have our business agency for the North, and our agent is doing a very blessed work among the English speaking native students of the government medical college, more than a dozen of whom have been converted and are now supporting a native evangelist, for which we praise the Lord.

## THIBET.

During the past year the dear Lord has permitted us to send two of our dear missionaries to this hitherto unopened field. They were enabled to procure a house on the border situated in a large trading centre where the Thibetan merchants came to transact business. They opened a large chapel on the street and many Thibetan merchants and others visit it daily, and hear the gospel of Jesus Christ. One of these dear missionaries pressed his way across the border, and has lived for several months in a Thibetan temple studying with the Lamas and preaching the gospel of Jesus Christ to the Thibetans, and we hope in the springtime to send another missionary to join him. We praise the Lord that Thibet is opened to the gospel of the Lord Jesus Christ.

## SOUTHERN CHINA.

The home for the present is located in Macao. The object of this mission was to enter the unopened province of Kwong-sai. The dear Lord in answer to prayer most wonderfully opened this province to us. Four of our missionaries went into the province taking with them native teachers and evangelists with instruction to leave a native evangelist if an opportunity offered. They were gone about six weeks and returned having left two native evangelists in the interior of this great province. At the end of a month one of the evangelists returned to the home bringing with him two very old natives who produced a letter signed by the elders of two towns asking missionaries to be sent to them; and so two of our dear missionaries immediately set out for these two towns and were very kindly received by the people. It has been my great privilege to visit these two towns and to find the missionaries happy in their work and the

people exceedingly kind to them. The townsmen have asked that we open a day school in their towns and we have promised so to do so soon as the Lord will give us the necessary Christian teachers. There are now three towns opened in this province and one on the border in the province of Kwong-tong.

#### ANAM.

This is an unopened field. No evangelical missionaries have ever opened work here. During the past year two of our missionaries have entered this much-neglected field. After having spent some time in studying the country and the people, and becoming acquainted with the dialect spoken in that country, they are persuaded that this field is also open to the gospel of Jesus Christ. We are asking the dear Lord to quickly give us men and means to enter and possess this land for Him.

#### MONGOLIA.

This field has been abandoned since the days of the heroic Gilmore. We have now one missionary who is operating in this field, and we expect soon to have another.

In reviewing the year we are laid under renewed obligations to reconsecrate ourselves to the Lord for fuller service, and to call upon His people in the homeland to remember that they are stewards of God, and that God is now asking them to use most bountifully that which He has committed to their care that the world may speedily be evangelized and the coming of the dear Lord made possible.

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### Our Work in Africa.

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BY REV. M. H. REID.

THE work on the Congo began in 1888. The first station opened was Ngangila. After years of hard work and earnest prayer, in which the friends at home took a most blessed part, we were rewarded by seeing an interest aroused in the natives to know about Jesus.

God was not satisfied, and we were not satisfied, and the friends at home were not satisfied with the one mission station, hence the Lord set another open door before us and we were enabled to build Vungu station, the second Mission station.

At the time Vungu was opened the mission had but few supporters; but Oh, what courage it gave us to see the willing way the money was given, just a joy to a dear soul to give something to help on the work. We as workers in Congo land also felt it, and we too had new joy and new zeal. More workers were sent out and other stations were opened. In 1892 the flood gates of heaven seemed to rise and waft over to us twenty-four more workers, and other stations were opened. The next year more workers came and other stations were opened. Since 1888 we have had over seventy workers, and opened eleven stations, to-

gether with owning one-half interest in Londe transport station.

For several years we just seemed shut in with God in prayer, waiting for the people to come to Christ. He was held up and they did come. There is no way to number the people who have believed on Him and are saved.

In 1893 we baptised several; in 1894 many more, and in 1895 we had the joy of leading forty-seven at once down into the water to be buried with Him in baptism. This year scores are looking forward to go down into the death of baptism with their dear Lord.

We have more than fifty evangelists who stand in that dark land, filled with the Holy Ghost just as a train stands on the N. Y. Central track, waiting for the lever to be moved. As yet only a few of these dear ones have been able to go far from our homes because we have not the funds to send them. It takes power to run an engine and it takes money as well as men to carry the gospel into the heart of Africa. The dear young men filled with the Spirit often remind me of the engine on the track exhausting—ready almost to burst if not permitted to glide on. How we praise God that friends are rising up all over the land volunteering to support one or more of these dear young workers!

As most of our mission stations are opened on the wayside of some well-traveled path (or road), our missionaries often have the privilege of speaking to many natives as they pass inland, after having been to the rivers to sell their palm oil, palm kernels, and rubber. Our evangelists also use this opportunity of preaching to their brethren. In this way the gospel is carried inland to places and villages for many, many miles.

As we do not teach English, God has blest all of our workers by giving them the native language. We feel that this is a great answer to prayer. It is sad to think of a missionary meeting a poor, unsaved native, and turn to find that the interpreter is gone and that no word of love can be spoken. We have no interpreters; every missionary is expected to learn the native tongue, and they do it, and have the joy of giving out the water of life and at the same time know what they are doing. When you have an interpreter he may interpret right or wrong; if you don't know the language you cannot correct him. We thank God that our rule is to learn the language of the native and give him gospel in it. We are more than repaid when we see him stand up for Jesus and say "It reaches me."

We have been led to open one mission station on the south bank of the great Congo river. This is the first step toward Lake Tanganyika in the very heart of Africa. We are looking to God for men and money to carry the blessed gospel the whole way across the land. Our line of work on the south bank is to cross the continent in the darkest place, and by so doing bring into the hearts and homes of millions the beautiful light of God.

## India.

BY CARRIE B. BATES.

ABOUT twenty years ago a godly English official and his devoted wife (one of the very few of the official classes in India, who care for God and His work), spent a Sunday in fasting and prayer that the Lord should send laborers into the needy Province of Berar. This province is west of the Central provinces, and contains three millions inhabitants, and very, very little Christian work was being done. That day the Lord gave Miss Jennie Frow, of Oberlyn College, Ohio, and Mrs. Fuller of the Alliance Mission, India, a definite call to mission work in India. During the year she met Mr. Albert Norton, an independent missionary from this part of India, and through his information was led to start for Berar Province in about a year from the time that dear Col. and Mrs. Oldham had spent that Sunday in fasting and prayer for workers, they sending money [for her passage.

This was the beginning of what has since become our Alliance mission in Western India. A few others joined this little independent work, which had its headquarters at Akola, but several left on account of sickness, until there were only Mr. and Mrs. Fuller and Mr. Rogers connected with the work, except Miss Carrie Bates, from the Training Institute, New York. She had been sent out by the Alliance in '88, and was working with these dear ones, although not a member of their mission. The Lord guided that they should also unite with the Alliance Mission, which was done in the latter part of '91, while Mr. and Mrs. Fuller were in this country. At this time there were several mission buildings in Akola, a church organization, an industrial work for boys, and two orphanages or homes for destitute children.

We now have fifty-nine missionaries in India, and four on furlough in England and the United States. We have seventeen stations, eight in the Berar province, three in Khandesh, west of Berar. This province has a population of one and a half millions. Our headquarters are in Bombay, the western seaport city, and five stations in the Guzerati country, north of Bombay. This country has, including all its dependencies, about 15,000,000 inhabitants, and many parts entirely untouched by the gospel. In Berar and Khandesh our work is mostly in the Marathi language. In Guzerati the language takes the name of the country. We have three orphanages, two in Berar and one in Guzerat, also the first child for the beginning of a girls' orphanage in Guzerat. We have two church organizations, an industrial shop, where carpentering, blacksmithing and shoemaking are taught. We have 150 or 160 native Christians, while there are very many who are thoroughly convinced of

the truth, but have not dared to face the awful persecution which would follow, did they confess Christ.

We have several primary schools, and a large number of day schools. Our principal work is evangelistic, and we tour among the villages and towns a great deal, especially in the cool season, spending a day or a week in a place as the case may be, having our little tents. We have found most interesting instances, where a New Testament or a part had been sold, and most carefully read, sometimes to many who could not themselves read, and a spirit of earnest inquiry thus awakened amongst the people. We have yearly conventions in both our Marathi and Guzerati fields for our native Christians, which are a great help to them. We teach all the principles of the blessed Four-fold Gospel, and there have been many marvelous healings, especially amongst our boys and girls. One little girl was instantly healed of a thoroughly developed case of smallpox. We have known several cases of healing amongst the heathen. We have a few native preachers and Bible women; but are earnestly asking the Lord that many more shall be raised up. Our Christian boys from our orphanage and workshop go out each Sunday morning, often those not more than ten or twelve years old will go with older ones, and hold open-air Sunday Schools in the towns and surrounding villages. Our girls as they grow up, go out with lady missionaries to talk with the women and children, and even the little ones are so glad to tell of Jesus to those who come to the home. The children look so much happier and more intelligent than the heathen children around, that people often stare at them in amazement. Our Berachah Home in Bombay was opened March of '95, and a very precious work started, open air meetings six evenings a week, where large crowds gather. Three Sunday Schools are held, some day school teaching has been done. Meetings both in English and Marathi are held every week in the Home, and many come for private conversation, besides guests, who often come for a few days or weeks. House to house visiting is done.

A permanent and much larger building is needed for the Home. The Lord has given us a really wonderful chain of important stations, and just now another mission has offered to turn over to us their work in a large town, if we can buy their native church. A house will also need to be built for the missionary family. This is a very special opening. The Alliance have built three, and bought one comfortable mission house since taking up this work, and we are very greatly in need of new buildings at several stations. It is difficult and expensive to rent, and in many places thoroughly impossible to secure proper houses. The climate of India is very trying. We have already a number of missionary graves, and need earnest prayer that the dear ones may be enabled to lean hard on Christ.

We long to open many new stations in needy places. Millions upon millions are all around us who have no one to teach them of Christ. We are earnestly praying for more workers, and for the conversion of many souls.

### The Soudan.

BY MATTHEW FRANCIS.

AS I sat this morning looking over the audience, these lines came to mind, "Christ is coming to the dark Soudan that lies by the Niger shore," and I thought that I could see His blessed footprints, coming into the hearts and lives of His people, and then in them, as the body sailing over the broad ocean, walking long, weary miles over hill and dale to save the lost ones away in the gloom of heathen night. I see Him in Spirit urging forward His loyal ones, whispering tenderly to their hearts, "Be of good courage. It is I; be not afraid." I see them on bended knee as within them He pleads with the Father for strength to go forward, for He must needs go through the Soudan and herald the glad tidings of salvation. Oh! dear Jesus, why canst Thou not stay in Christian lands where Thou art known and loved. Are there not heathen enough at home that Thou must go to this dark, cruel land?

"No! No! This gospel of the kingdom must be preached for a witness among all nations before I can come in My power and glory, and set all the captives free and put an end to all this cruelty and suffering." Christian friends, this is our opportunity.

Our Lord wants willing hearts and lives to fill, and then send, to bear His precious gospel as a witness to the ends of the earth. In answer to prayer the Soudan is opening up. A great advance movement far up the Niger has been planned, and daily prayers are being offered for the sending forth of messengers to more stations as far as Timbuctoo. Who will go? Of this Bro. Kingman writes, "We must have intelligent faith, and be willing to answer our prayers as far as possible. Humanly speaking, there are not impossibilities in the way. It almost seems to us that the only reason these great regions have not been reached, is because those who profess to be followers of Christ have not been willing to risk their lives and money to do it." Of the work he writes, "At Ro Bethel the work among the boys and girls has been increasing, and there have been several conversions among them. Much preaching has been done by the missionaries and boys. Regular meetings have also been held at the station. A good home is needed for the boys, and one also for girls. There is a wonderful future for this station, Ro-Bethel, and the present showers of blessing are but an earnest of the more abundant and continuous

ones to follow. At Makomp the work of building is being completed. Much itinerating has been done, and a goodly number of converts gathered from among the raw native people. The whole work of this station, including the work for the boys, has been greatly blessed under Mr. Hal Smith, and there have been several conversions among the laborers."

At Tubabudugo under Mr. Walker's intelligent oversight the place is wonderfully improving. The missionaries have been devoting most of their time to the study of the language, and have made rapid progress. Mr. Coddling has been patiently plodding and searching into the construction of the language and hopes before many months to have it formulated, and a dictionary out. This language once acquired, gives us access to the people for several hundred miles.

Already Mr. Howard Smith is preaching to the people in their own language the wonderful words of life. Meetings are held in the town each Sabbath evening and at the station each morning and evening, besides the regular noon-day prayers for missions. A young Mohammedan, who is Mr. Coddling's teacher, has been converted and promises to be a great power to the work, also several of the laborers.

The future of the work seems very bright.

We are confidently believing that we shall soon have permission to enter and locate in French territory. Several things have come to our attention lately that encourages us in this belief. We ought to be prepared to go in immediately when permitted to do so. Our missionaries are much in prayer and full of zeal and hope for the extension of the work and the salvation of souls. Our number has been increased by the addition to our forces of Mr. and Mrs. Seiple, Messrs Howard Smith, F. K. Smith and Mr. and Mrs. Tookington.

Taken altogether, the health of the missionaries has been good this year. Several of our oldest workers are needing rest. They have been through much exposure, and have not spared themselves, and it would seem much wiser for them to leave the work for a season, before they are utterly prostrated, and then to return, perhaps for many years of service. In this connection we would mention the great need of more workers. Oh, that twenty-four whom the Lord sent could come. We need a man and wife for Freetown, also a man and wife for Makomp.

We send to our many friends our heartfelt thanks and gratitude that they have so loyally stood by us in prayer and otherwise, and it gives us much pleasure to say that our hearts are strong for the conflict, and that we have much faith that God will richly bless our labor together for the spreading of the gospel in this dark land. May God still more closely knit our hearts to each other and to Himself, that unitedly we may have His mind for the work, and be influenced by His love to do it.



# THE CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY.

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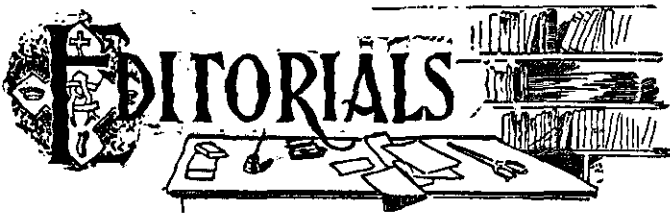
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OUR FIRST EDITORIAL WORD this week must be "Not unto us, oh Lord, not unto us, but unto Thy name be the glory." The goodness and the power of God have never been magnified so signally as in our work during the past two weeks, and the progress of the late Convention.

It has not only been from grace to glory, but from glory to glory, from the first day even unto the last, and we believe this is only the beginning of still larger blessings and better things. Never has such fullness of blessing flowed in, and never has such fullness of blessing flowed out to a needy world, as during the past fifteen days. God help us to be humble enough, believing enough, and faithful enough to be fully trusting with all that this may mean of blessed possibility for Christ and the world.

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THE MISSIONARY OFFERING of a hundred and twenty-two thousand dollars at the closing services of the Convention, seems more wonderful the more we think of it. It is the last of a series of offerings which commenced with the Keuka Convention, and when we consider the amounts already pledged at these various Conventions, we can only say of this great offering "What hath God wrought?"

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THE PROPOSED AMALGAMATION of the Christian and Missionary Alliances was received with much enthusiasm at the late Convention, and some of the speakers felicitously described it as a happy marriage, with the prayer that the dower of the bride on this occasion might be a noble gift for the pro-

secution of her work of hundreds of thousands of dollars, and that the fruit of the union might be a multitude of children in every part of the world. May God grant that it may be even so.

We trust the proposed union can be consummated about the beginning of the new year, and in that case we shall probably hold a Mid-winter Convention, for the purpose of sending off the new work, with God's special blessing and the loving God speed, on as many of our friends as can come to the celebration of the marriage.

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THE KEYNOTE AND WATCHWORD of the Annual Report of our Missionary Alliance is found in the four words, "A Three Year' Enterprise." This is not an original phrase, but is borrowed from our English friends of "The Church Missionary Society," and it describes the earnest movement which has been inaugurated in Great Britain to fill up the three remaining years of the century with a great movement, in order to close the century with a mighty advance movement for the evangelization of the whole world.

Let this phrase go all around the Western Hemisphere, and rouse our friends to some higher enthusiasm, and some mighty prayer for these solemn days. How much shall we dare to ask for this three years' enterprise? We shall not answer now, but ask our friends to pray unceasingly these weeks, and by the first day of January, 1897, let us have our watchword and our standard, and let our aim be so high that it will claim all the possibilities of faith and all the resources of our glorious Lord.

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OUR SPECIAL THANKS are due to our dear friends. Dr. Robertson, Dr. Pierson, Dr. Scofield, and Mr. Moody, for their invaluable help in the late Convention. At the closing meeting in Carnegie Hall, Mr. Moody's words were accompanied by a power such as we have seldom witnessed, and when he appealed to that vast audience, to rise in response to his message to receive the Holy Ghost, there must have been three thousand people who sprang to their feet with an earnestness that could be felt in every heart throb.

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THIS IS A DOUBLE NUMBER of our Alliance paper. It contains a report of many of the leading addresses of the Convention. Our readers and subscribers will accept it as embracing the two numbers, viz., 16 and 17, for October 10 and 17. We have issued a large edition of this number and will send it to any address for ten cents, or at the rate of one dollar per dozen. The addresses are excellent tracts, and you can then interest your friends in the work.

# CHRISTIAN WORK

## Report of the Board of Managers of the Christian Alliance.

In submitting the report of the year's work, your Board would first of all thank God for the extraordinary blessings which have covered the entire year, and all the operations of the society. The spiritual blessing has extended far beyond any estimate that could be expressed by mere facts or figures. The far-reaching influence of the truths which God has committed to our testimony, and the humble consecrated lives which so many thousands of our consecrated people are endeavoring to live, no figures could define, and no mere outward forms or organizations could justly measure.

The constituency of the Alliance has quietly but steadily grown, until now it covers almost every part of the United States and Canada and large sections abroad. During the year branches have been organized in Great Britain and other foreign countries, and we have many friends and fellow-workers not only in England, Scotland and Ireland, but in Sweden, France, Germany, Switzerland, and in Africa, India, China, and many foreign mission fields.

Our literature has extended not only over the United States and Canada, but over many foreign lands, and in many other tongues. Branches of our publishing work are established in several foreign cities, as well as in the principal centres of population in the western hemisphere. Conventions have been held in almost all the leading towns and cities of Canada and the United States during the past year. Many of these have continued from one to two weeks, and been attended in the aggregate by tens of thousands of patrons. They have been especially marked by the presence and power of the Holy Ghost, and have left a hallowed and enduring influence on the lives of multitudes.

The organized work of the Alliance has made steady progress. State branches are now established and superintendents appointed in most of the New England States, New York, New Jersey, Pennsylvania, Ohio, California, Washington, Canada, and many local organizations are well established in other states where the state work is not yet fully organized.

Our beloved brother, Dean Peck, of Denver, has devoted his entire time and his whole heart as our Organizing and Field Secretary and has already succeeded in placing the work on a substantial foundation, and arousing deep and permanent interest in our missionary work in many of the leading Western cities.

Altogether there are at present about 250 organized branches of the Alliance in this country and in Canada. The last branch organized was in the city of Edinburgh, Scotland, and others are following in other

parts of Great Britain. A new department for the training of home workers has been added, and a school opened for this purpose at 306 West 46th Street, New York.

The report of the Evangelistic Committee, which is appended to this report will give an encouraging view of the operations of our Alliance in the neglected fields of our own land. This work we trust will be pushed with yet more energy into larger fields during the ensuing year.

Your Board have decided after much prayerful consideration to recommend to the Society that an amalgamation be effected between the Christian and the Missionary Alliances. The objects of the two societies are so similar that a common administrative machinery will secure much greater economy both of time and means in the executive departments of the work, and in every way, we believe, will promote the best interests of the society. You will, therefore, be asked this evening to ratify the proposed union. In view of this contemplated action it is also recommended that the fiscal year of this society be changed, so as to close with the 31st of December, soon after which we expect the proposed union to be consummated. This report, therefore, will not attempt a detailed review of all the work of the year, which will be reserved until the amalgamation of the two societies, when a comprehensive report of the entire work of the Alliance for the past year and since the beginning will be submitted, and then the work committed in its new form to the blessing of God for yet more glorious results.

## Annual Report of the Evangelistic Committee.

The Evangelistic Committee of the Christian Alliance beg to report—

1. That during the past year about twelve fields have been occupied, and work done in the interests of the Alliance. Some of these fields contain six or more places where meetings have been held, and souls won to God.

The entire variety of the points occupied may be indicated by the names of the States in which they are, viz., New York, Ohio, Pennsylvania, North and South Carolina, Massachusetts, Connecticut and Long Island.

2. The workers sent out to these various fields during the year have been about twenty-five, and are mainly our own people thoroughly imbued with the spirit of the four fold gospel, the majority of them students trained in our own Institute.

3. The conditions and plan of action are—  
a. That the persons going shall be clearly called of the Holy Ghost, and sent under the authority and direction of the Board acting through this committee.

b. That they go out without promise of pay or reward of any kind—trusting God first in whose name they go, and then the good will of the people among whom they are to minister, for food and lodging, and furthermore from point to point in the field to which they are sent.

c. They go especially to the poor neg-

lected places of the land, and preach Jesus and His salvation in its fullness, whenever they can get a hearing and a place in which to preach.

d. Success has been given of God to these efforts in large measure. How fully, neither this brief report nor any other however lengthy could rightly tell. Spiritual results cannot always be put on paper or into words. But during the past year scores of souls have been converted. Backsliders have been redeemed. Passive have been changed into active and aggressive Christians. Spiritual life in dead or dying churches has been rekindled and a missionary impulse given to many who seem never to have even heard whether there be a foreign field or souls in it to be saved, and while perhaps little or nothing has been said of Divine healing, yet many have received in their body that breath of life which quickens, heals and strengthens.

On the whole the review of the year past, and the prospects for the coming are most cheering, and we have good hope that as the year advances thousands more who are calling for help and hungry for food shall be reached and fed with the fullness of the blessing of the gospel of Christ.

4. The methods employed are very simple. On entering a town or city we look up the most spiritual people, present to them our plans and purposes, and usually find them not only one with our views, but anxious to help to spread the precious truths. With a little organized nucleus holding meetings weekly in a very simple and economical way the blessed Holy Spirit soon bursts through heart and lips, filling church, prayer and experience meeting, with testimonies of the saving, healing and sanctifying power of Jesus, and gladdening the community with the hope of His glorious coming.

While those inclined to worldliness are a little opposed to Alliance work, those who are signally separate soon embrace and endorse its teachings.

To further and perfect the work thus indicated, a Training Home for workers has been projected and is about to be opened at 306-308 West 46th Street, New York City, for the purpose of qualifying workers who desire to hold up the Home end of God's great evangelical plans.

"How to win souls" is the motto of the school and the Bible is our Text Book.

## Correction.

We desire to correct the statement made in issue of October 9. The amount of collection taken at Des Moines, was \$861.85 instead of \$361.85 as stated.

## "Let us Remember

that this is the only time we shall ever have to live a heavenly life below. Very soon there will be none to annoy, to try, to upbraid us any more. There will be no chance to prove our love, and patience, and gentleness, forbearance and forgiveness. The sweet crown of perfect love can never be won again; and we may wish we were back again amid the thorns and cloud of earth to win it."

# SABBATH SCHOOL

Lesson for Oct. 25, 1896.

BY REV. W. H. WALKER, BATH ON HUDSON, N. Y.

THE PROVERBS OF SOLOMON.

Prov. i. 1-9.

Golden Text.—“My son, if sinners entice thee, consent thee not.”—Prov. i. 10.

The book of Proverbs may be called the chamber of commerce of Divine revelation, for in it we have a great many moral maxims which would, if followed, tend very much to the adjustment of our commercial life and relations.

## WHAT IS A PROVERB?

A proverb may be defined as concentrated common sense, or truth put into a nutshell. Truth put in this style grips, and holds, and is remembered more easily, than when in the form of a more lengthy dissertation.

## THE RANGE OF PROVERBS.

The range of the book of Proverbs is wide, covering the fields of the arts, ethics, politics and general economics. It is not a rule of faith, but a rule for conduct, both men and women may find much in this collection to guide the life for God; much of warning as well as instruction.

## SOLOMON'S PROVERBS.

We are told that Solomon wrote three thousand proverbs. Where they are gone we do not know, but we are thankful that we have this collection left for our instruction. Solomon was celebrated for his wisdom, as David is for his Psalmody. In this book we have much of that wisdom which develops manhood, leads to morality, and piety. To give heed to these sayings of wisdom will make the understanding clear, the heart clean, the conscience pure, and the life useful.

## SUBJECTS OF PROVERBS.

Some important subjects are discussed in this book, and they are handled in a plain, clear, and faithful manner. Filial piety, evil company, sensuality, drunkenness, lying, laziness, strife, greed, etc., are some of the subjects which come in for their share of treatment in this compilation of truth.

To study Proverbs in the light of Scripture biography would be very interesting and valuable both to the biographers and the Proverbs.

## THE ORIGIN AND OBJECT OF THE BOOK OF PROVERBS.

They are the outcome of wisdom specially granted to Solomon by God as the result of his wise choice which we have considered in a previous lesson. “Behold, I have done according to thy word; lo, I have given thee

a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.” I. Kings iii. 12. “God gave Solomon wisdom exceeding much . . . and he spake three thousand proverbs, and his songs were a thousand and five.”

The study of the book has thus a special claim upon us, and we ought to listen to this God-inspired teacher, as he utters to us acceptable words of truth, which fall from his lips as barbed arrows, as goads, and as nails fastened in a sure place by the master of assemblies. Eccl. xii. 9-11. Solomon had more understanding than all his teachers, and was wiser than his enemies. He understood more than the ancients, because he kept God's testimonies. Psal. cxix. 98-100.

It would seem to me that this book is specially inspired by God, and ought to be studied more by us. How would it be to read from this book a little more in our public congregations?

## THE UNDERSTANDING OF A PROVERB.

A proverb can only be understood by an application to the service from which it has originated, and by the possession of the wisdom which cometh from above. Worldly wisdom can be understood by one who is worldly wise. Spiritual wisdom can only be understood by the spiritually enlightened. I. Cor. iii. 18. This is true not only of proverbs, but of every other part of Divine revelation. A prayerful spirit is a wise spirit. Psal. cxix. 18, 33, 34; and an obedient spirit the condition of fullest illumination. Acts xviii. 24-26; I. Cor. ii. 9, 10.

## THE BEGINNING OF WISDOM (verse 7).

“The fear of the Lord is the beginning of knowledge.” It is suggestive of the importance of the fear of the Lord, that the man of wisdom begins his book with it. This conception of wisdom should enter into the beginning and constitute the foundation of life. No life can be solid or symmetrical, or God-honoring into which this does not enter as a basic principle.

What are we to understand by the fear of the Lord which is the beginning of wisdom? In many places of Scripture we get the expression, and its meaning is somewhat various according to the context in which we find it. As a general statement we should say that it implies a right state of heart toward God, as opposed to the state of alienation from God, which is the characteristic of the natural man. It means filial confidence and a conscious peace, associated with the mingled feeling of reverential awe and sense of forgiveness, which eliminate every thought or idea of torment from it, but which is perfectly consistent with the clearest sense of relationship with, and fullest confidence in God. The fear of the Lord is at the basis of all true wisdom and knowledge of God. Read also Job xxviii. 28; Psal. cxl. 10; Heb. xii. 28, 29.

## PARENTAL INSTRUCTION (verse 8, 9).

Filial relationship secures filial instruction, and places under filial responsibility. The father and mother should be honored, being the first command with promise. Obedience to parents is well-pleasing to

God (Col. iii. 20), and has been signally honored by Him in the past (Jer. xxxv. 18, 19). Even the Lord Jesus Christ Himself was subject to His parents (Luke ii. 51). And He manifested care for His mother in the last hour of the cross (Jno. xix. 27). Parental disobedience is one of the marked features of the last days.

## ENTICEMENT TO EVIL AND INSTRUCTION AGAINST IT (verses 10-16).

The active energy of bad men is marked in our lesson. Men are not willing to be sinners themselves, but they are propagators of iniquity, children that are corrupters. Their invitation is, “Come thou with us.” There is complicity in evil-planning of wickedness, promises of reward for evil-fellowship in evil-persistence in evil. It is the old “go to, let us,” etc. Opposition to God in a united way, Gen. xi. 4. It is that calculating in wickedness which says: “I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day and much more abundant.” They are wicked men who lay wait, as he that setteth snares, they set a trap, they catch men, Jer. v. 26. The following Scriptures may be read. Deut. xiii. 6-8; I. Chron. xxi. 1; I. Kings xiii. 15-19; Gen. xxxix. 8, 9; Jas. i. 13-15; II. Cor. ii. 11. “Consent thou not.”

## VICTORY OVER EVIL (verse 17).

The net is spread in vain in the sight of any bird of wing. The way of victory over all temptation and evil is in getting away from earth, or more correctly speaking, keeping the place that belongs to us in the heavenlies. “Abiding in Christ.” There is a place where the wicked one toucheth us not.” The net spread on earth will not entangle the bird, unless it descends to the place where the net is.

There is victory and freedom in *abiding where the grace of God has put us.*

## GREEDY OR GAIN.

Upon this part of the lesson the following Scriptures will afford the best commentary. Prov. xv. 27; I. Kings xxi. 4; Matt. xxvi. 14-16; xxviii. 3-5; Psal. vii. 15, 16; I. Tim. vi. 9-11.

The practical lessons of the book of Proverbs are many and various. We may gather from their study the deep need of having deep-seated principles as the foundation of conduct, the necessity of a close adherence to the path of truth and duty, the value of heavenly wisdom, and of the Word of God, etc., etc.

Lesson for November 1st, 1896.

## BUILDING OF THE TEMPLE.

I. Kings v. 1-12.

Golden Text—“Except the Lord build the house, they labor in vain that build it.” Ps. cxxvii. 1.

In our last lesson we were occupied with Solomon's character and wisdom; in this one we are to contemplate his great work of building the Temple for Jehovah. There is a close connection between Christian char-

acter, Christian endowment, and Christian work. Solomon is in perfect rest from all his enemies, and so can feel at liberty to work. The rest of victory and worship are the fullest preparations for the work of the Lord.

The history of the lesson is briefly told. Hiram, king of Tyre, to whom David had been much attached, having sent an embassy to congratulate Solomon on his accession to the throne, Solomon represented to him that David had been unable to build a temple to God on account of his wars, but that now he, his son, since God had given him rest, had resolved upon executing the work according to Divine promise to him, "David's son shall build a house to God," and that the house must be great to be worthy of such a great God. He, therefore, required Hiram to send him a man skilled in preparing all kinds of material necessary to the building—wood, stone, metal, cloth—who might instruct his workmen, and give directions for cutting down cedars in Lebanon by the united labors of the Israelites and Tyrians, whom he would pay according to the demand of the king. Hiram agreed to his request, sent him an artificer called Hiram-Abif, and promised to bring the cedars from Lebanon to the sea, and float them to the harbor at Joppa, for which Solomon was to provide the Tyrian laborers with victuals. So Hiram furnished cedars and fir wood, and Solomon gave to the laborers the stipulated quantity of wheat and oil yearly. Solomon also appointed 30,000 Israelites, of whom a third part at a time for a month should constantly labor with the Tyrians in the mountains, whilst 150,000 men, the remnant of the Canaanites, were to assist the wood cutters and hewers. I. Chron. xxiii. See also I. Chron. ii. 4. This lesson may teach us something about Spirit method and success in working for God.

1. The work was according to the purpose of God. He had till now been pleased to dwell in the tabernacle, but now the circumstances of His people were altered, and He would inhabit a house built for His name. The thought seems to have almost overpowered Solomon (as well it might), for in II. Chron. 4 we have him saying, "Who possesseth the power to build Him a house, for the heaven of heavens cannot contain Him, and who am I then that I should build Him a house." At the dedication prayer offered by Solomon, the same thought seems to have possessed his mind. II. Chron. vi. 18. It was marvellous condescension on the part of God, and was only surpassed by the greater condescension of God in taking a human body in which to dwell in Christ, and in also now making the believer's body a temple of the Holy Spirit. God desiring it is wonderful grace, and we ought to keep His temple in every way befitting the presence of the Holy God He is.

2. Solomon's work had the warrant of the Word of God. God had promised to David with reference to Solomon, "He shall build an house for My name and I will establish his throne forever." II. Sam. vii. 13; I. Chron. xxii. 10. All Christian work should have the warrant of the Word of God; this is its only authority, and with this success

is secured, and the work cannot be in vain, however much discouragement there may seem to be in it.

3. Solomon's work was undertaken in earnestness of purpose. Solomon could say, "I purpose to build a house," etc. Here we have God bringing His servant into harmony with His own purpose. This is the preparation of God for the work of God. When we get hold of God's will, and then find that our own will has been brought into harmony thereto, the work will be a pleasure and a joy.

4. God's providence also moves in harmony with His required work. Hiram was appealed to, and was willing to coöperate and supply all needed material and workers. This, surely, is no small comfort to the worker, that God goes before him in the work, preparing the eunuch for Philip, and Philip for the eunuch, and bringing them together. See also Acts x. Cornelius and Peter. This also secures means for the work, for God's providence makes possible what His purpose requires. The hearts of all are in His hand, and He moves them for the performance of whatever He desireth. If what we attempt is of God, He can be counted upon for all the needs.

5. The work of God is more than the worker. The worker may be removed, but the work must go on. David had the work upon his heart, and with ready and full hand prepared for it, but he must pass off the scene, but the work remains to be done. No worker is so important but that God's work can be carried on without him. The work is more than the worker.

6. God Himself is more than His work. This we need to remember, lest we find ourselves rejoicing in the work instead of in the God of the work. This truth realized will keep us from being either discouraged when the work seems to be unsuccessful, or unduly elated should God be pleased to use us. The highest object to be secured in Christian work is the satisfaction of God in the work. This gained, everything else will be in its proper place.

7. Entering into each other's work. David did his part of the work, and so prepared for Solomon accomplishing his. We may think sometimes that our work is of little worth, because we see not its results, but it enters into the work of another who is to come after, as ours has entered into some other that has gone before. The reaper should not murmur because he was not the sower, and the sower should be satisfied to sow; for soon the sower and reaper will rejoice together. "I sent you to reap that whereon ye bestowed no labor, other men labored, and ye are entered into their labor." Jno. iv. 38. Individuality in work is another lesson. David must do his work, and Solomon his.

8. There is also a lesson in the variety of work to be gathered from Solomon's workers. There were those who cut down the trees, prepared them into rafts, guided them down the stream, etc. There were others who prepared them for being built into the Temple, and yet others who carved and ornamented them when so prepared. The work of each was needed and separate from the work of the other, yet in fullest harmony

with each other, and toward the one result—the building of the Temple. Nothing is unimportant, nothing should be either undervalued or over-estimated. "To every man his work." And to be employed at all, labor about the smallest thing is the greatest knowledge that can be conferred upon any man. It is sometimes easier to cut down than to build in, and we should seek in everything to be constructing rather than destructing.

9. The dignity of the work. The king commanded the work (verse 17), and this is what gives it dignity. It is work for the king, and at the command of the king. Therefore it is controlled work, definite work, guided work, needed work, and all important.

10. There was home and foreign coöperation in the work. Hiram and his workers coöperated with Solomon's thirty thousand men. In vain would have been Hiram's interest and help if both had found an unwilling and divided people. There should be union in work as well as coöperation. Too often the workers are divided upon the wall and the work is hindered. What matters it who does the work so long as it is done. The King commands. Let us go!

11. Support in the work. This was guaranteed by the king to all the workers. II. Chron. ii. 10. No man goeth a warfare at his own charges. I. Cor. ix. 7. Doth God care for oxen? Then He will not forget the needs of a servant who is also a child.

13. Some critical helps gathered. Verse 1. "Hiram." See v. 10-18; II. Sam. v. 11. "Tyre," a city of the Phœnecians celebrated for its traffic and wealth. "A lover of David." See II. Sam. v. 11; I. Chron. xiv. 1; Amos i. 9.

Verse 2. "On every side." With Edomites, Moabites, Ammonites, Aramaeans, Philistines, etc.

Verse 4. "Rest," from wars of every kind. "Adversary," Heb. Satan, as in Num. xxii. 22-23.

Verse 5. "He shall build." Doth build, as in II. Sam. vii. 13; I. Chron. xvii. 12; xxii. 10.

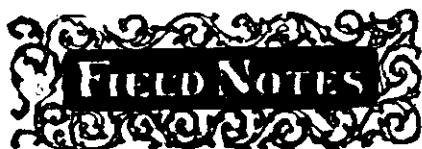
Verse 6. "Lebanon." Part of which belonged to Tyre and part to Israel. "Sidonians." The inhabitants of Sidon then under the same authority as Tyre.

Verse 7. "Hiram rejoiced." Because of the prospect of peace with such a king as Solomon, and such a nation as Israel. "Great,"—numerous people.

Verse 9. "Floats." Rafts. The only place where this word occurs. "Discharged," Spread out. Verse 11. "Corns of wheat," which abounded in Canaan. "Twenty thousand." II. Chron. ii. 10.

Verse 12. "League." Covenant of friendship and amity, the Tyrians not being of the nations of Canaan.

Our Heavenly Father sends us troubles to try our faith, and if it be worth anything it will stand the test. Gilt is afraid of fire, but gold is not; the paste gem dreads to be touched by the diamond, but the true jewel fears no test.—*Spurgeon*.



## AT HOME.

### Notes of a Trip Through Canada on Missionary Work, Sept., 1896.

BY DR. HENRY WILSON.

With thanksgiving—for what? Well, first, for nearly 2,000 miles by land and water traveled in safety. For fourteen cities and towns visited; for over forty meetings held; for thousands of people reached through them; for nearly \$4,000 pledged to support our missionaries on the field and about to go to it; for one hundred and eighteen consecrated persons who, at the various points of our journey, rose and offered themselves willingly to the Lord for the foreign field. Surely, this is reason enough for putting "With thanksgiving," as the heading of these notes. Not to speak of the health and strength given to meet every appointment, speaking at every meeting, and that meant often three or four times a day for three consecutive weeks. Nor of the goodness of God in preserving us all the way from sickness and accident, and enabling us to return home not tired out, but "toned up," as if we had been off on a holiday trip.

And yet this is only a hint of the blessing with which God our Father enriched the journey.

1st. To the deputation sent out by the Board.

It consisted of dear Mr. Lelacheur, our superintendent in China, Mr. Cramer from the Congo, Mr. Francis of the Soudan, and the writer.

How much those three weeks of continuous traveling together on boat and train, at hotels and in private houses, have meant of better understanding of God and of each other, He knows, and Him we thank for it all. One thing is sure, we love each other better than ever, and shall prize as a sweet memory for life the days of September, 1896, in which we travelled and worked together in Canada, to talk of the kingdom and the coming back of the King.

2nd. The meetings, and the people who came to them.

Alliance readers do not need to be told of the class and character of those who attended them. They were, as always, the simple, earnest, hungering members of the different churches, poor in this world's wealth, but rich in faith, and just yearning to know more of the fullness of Jesus, and then to give Him in all His fullness to the lost outside world.

Here they were met, their eyes opened, their hearts warmed, their spirits strengthened, their lives deepened, their vision enlarged, not by any eloquence or power of man, but by the direct teaching of the Holy Spirit. They themselves could and did testify again and again in many a meeting with trembling voices and winning eyes.

None of us who were present will surely ever forget that missionary prayer meeting in dear little Bethany chapel in Toronto, when, after a few earnest words from each of the missionaries on the deepest need of their particular field, we got to our knees and kept there in song and prayer till the very Spirit of God Himself took such possession of the meeting that our hearts seemed to melt and flow out together in one stream of loving purpose to be and do more than ever for Jesus and the world He came to save. Then one by one, without a word being spoken, they rose here and there in the meeting till eighteen were on their feet to give themselves to God afresh for service, and ten of these were volunteers for the foreign field.

This is just a specimen of the way the Holy Spirit wrought on the people in the various meetings, and the fullness of the fruit is yet to come. There is only space left for a word as to the messages delivered, and the reception given to them, and the messengers themselves.

This word of honest praise is due to them. Mr. Cramer with his heart burdened for the Congo and its people, put them and their terrible needs so vividly before his audiences that we believe an everlasting impression has been made.

The Soudan and its cry for help can never be forgotten by any who listened to dear Mr. Francis as he pleaded with all the earnestness of a soul filled with the love of Christ, and a life spent among those, especially the boys, for whom he asked the pity and the help of Christian people.

And what can be said that will do justice to the fiery facts and the soul-stirring appeals based on them of our blessed Bro. Lelacheur, as he stood for China and its millions. Those who heard him can best testify to his wonderful power in presenting the salient points about the antiquity, population, worship and needs of the vast empire on behalf of which he spoke earnestly and eloquently; and while everywhere he was welcomed and his addresses listened to with delight, it must have specially rejoiced his heart to be greeted as he was in his old home and among his old friends of all denominations in St. John's, New Brunswick, where at first the way seemed quite closed to the deputation for even a meeting of any kind. Here, nevertheless, four times on Sunday he pleaded for the work before crowded audiences, representing nearly all the evangelical churches in the city. And while God was thus blessing our brethren in St. John's, Brother Francis and myself were privileged to speak from morning till night on the same Sunday in four different churches and halls in Truro, N. S., to hundreds of interested people, who seemed to listen with their souls as well as ears to the simple yet profound truths God had given us for them.

And next to God, how can we thank the loving friends, Robertson and MacDougall of Manville, who at each point on our way provided everything so bountifully for our comfort. Out of many we must mention the names of brothers Lucy and Lamb of Ottawa, Zimmerman and Turnbull of Peterboro, Salmon of Toronto, Mackenzie and White

of Hamilton, Turner and Belcher of London, Starr of the Methodist church, Sisters McCabe and Hockins in Kingston, dear Dr. Dougall and his company of helpers in Montreal, Thompson and Disten of Quebec, Robinson of St. Stephen, Teesdale of Fredrickton, Short of St. John, who took infinite trouble for us all, and lastly, but never to be forgotten, the generous hospitality of dear Mr. McCully and his family during the last days of our work in Truro. We thank them, and all the rest, in God's dear name.

CINCINNATI, OHIO, Sept. 28, 1896.

THREE BLESSED WEEKS of service here in this vicinity with Bro. and Sister Tuttle and Alliance people. I spoke one evening in the prayer meeting of the Vine St. Congregational Church and also in the Christian and Methodist prayer meetings in Bellevue, Ky., across the river from Cincinnati. Two meetings were held in the Lutheran Church, Bellevue, with fair attendance and good interest, and the Holy Ghost was there to bless all who would be blessed.

Last week's meetings, except prayer meeting night, were held in Bro. Tuttle's house. They were well attended by hungry ones, and as we looked into their faces as we gave out the truth, we know they were being blessed. For two years now we have realized the blessed privilege of being used by the Holy Ghost in giving out the truth of God to the great blessing of others, and we have found it a most blessed life.

It seems as if the Holy Ghost took our tongue into His control, and said what He wanted said. Bro. and Sister Tuttle are holding meetings in their house Thursday evening and Sunday afternoon and a few people are being interested in the deep things of God. They hope to move into the city soon, into a central location, where more people can be reached; they are so to one side that people find it hard to get to the meetings. Pray for them that God may lead them into the right thing and right place so that He can use them to the best advantage for the good of the work here.

Many people are getting interested in these deeper truths, and if they can be centrally located, I believe a good work will be done in Cincinnati and vicinity.

Yours, in blessed hope,

M. A. DEAN.

## ABROAD.

**Africa.**—A DISTINGUISHED German military officer, Lieutenant Von François, thus writes in his recent work on "The Nama and Damara in German Southwest Africa": "What merchants, artisans, and men of science have done for the opening up and civilizing of this country, is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement,

honor and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instill into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always give presents, teaching, improvements, never take; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it, to be able to understand and admire!"

**The Jews.**—BABYLON A JEWISH POSSESSION.—Here is an example of "Time's revenges." Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon, by whose waters the Jews in exile wept and prayed, is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvellous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capital of the mighty Babylonian empire. Though in their long history the predictions of the prophets have been fulfilled, and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the powers who became their conquerors and oppressors have fallen, one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman empire is gone; but the Hebrew race is indestructible.

OUR PREACHING SERVICES have been better attended during the last month than ever before, except during the winter of two years ago. The attendance Saturday morning has about doubled. We have held an after-meeting almost every Saturday afternoon, lasting from thirty to forty-five minutes. Many questions were asked decently and in order, and we had many a blessed opportunity to bring the truth still more home to the hearts. One orthodox old Jew got up and said one afternoon: "I believe Jesus is the Messiah and Redeemer of the Gentiles. You need such a Messiah, because your forefathers were idolaters; but we Jews need no Saviour, we know God already; we pray to Him for many generations back—no, Jesus is good for the Gentiles, to lead them to God, but we do not need Him." Our answer silenced his remarks, and we have seen the man in all our services since.

One afternoon we preached a sermon on the brazen serpent lifted up in the wilder-

ness, a type of the Messiah. In giving our own testimony about the healing power of the lifted-up Son of Man, a wonderful calm came over the people, and we felt the presence of the Lord. We preached several sermons on Balaam and his prophecies, which were followed by the closest attention. We have made no special efforts to secure large gatherings, nor have we any attractions to offer—these large and blessed meetings at this time of the year when other missions close, can only be attributed to the work of God the Holy Spirit.

Dr. Zackhausen has commenced speaking in Russian at 209 Madison Street. Many of our neighbors are Russian Jews. He has had several good and appreciative audiences, and it is hoped that in this way some may hear of the Christ who would not hear of Him otherwise. This is, to our knowledge, the only Christian preaching service in Russian in this country.—Rev. A. C. Gaebel in "Our Hope."

**The Boards.**—The Church Missionary Gleaner says: "Out of eighty new missionaries who are, God willing, sailing for the mission field this year, no less than forty-two, up to July 14th, had been specially provided for, including five from Australia. Adding six who are honorary, this leaves only thirty-two not yet taken up on that date."

**Madagascar.**—IN THE CAPITAL of the island missionary work goes on apace, in greater volume and power than ever; but in the country it is otherwise, for the revolt against French authority is spreading and deepening. Over 200 country chapels have been destroyed; the teachers and evangelists had to flee for their lives, with the loss of all things; and the Christians have had their houses burned and have been plundered. The native church is thus being thoroughly, if rudely, sifted.

## Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 319 West 42d Street, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

### HEALING.

Pray for:—

Healing for consumption for an unsaved son in Manitoba, also salvation; complete healing for a dear brother in Knoxdale, and His abiding presence; healing of consumption and other troubles for a Christian in Birmingham, Ohio; strengthening of eyes for use in artificial light, through Divine power, for a needy one; healing of heart trouble for a consecrated woman, for His service; Divine healing, leading and help for several very needy ones in Waco, Texas; complete healing of a little boy of seven years in Kentucky; Divine healing of a great sufferer in Verdery, N. Y.; nervous prostration; an urgent case; healing of rheumatism, catarrh, head trouble, affecting mind, for a

dear one; restoration of hearing to a missionary in Oroomiah, Persia, and greater fullness of the Spirit for service; restoration of a troubled mind,—“the mind of Christ”—for a dear one in Arcade, N. Y.; Divine healing of a trouble of two years' standing for one in Detroit, Mich.; complete healing of severe stomach trouble, for one in North Fayston, Vt., and a deeper work of grace in heart; healing of a dear invalid daughter, ill eight years, in Hallstead, Pa.; healing of cancer in the throat for one in Portland, Me, oh, pray; complete healing of a dear minister in Hubbard, Iowa, for more efficient service for the Master.

### PRAYER UNION FOR THE WORLD.

*The noon hour is especially set apart for these requests.*

#### INDIA.

Pray for God to give great wisdom and His Holy Spirit to the workers in Guzerat, where they have had quite a break among the natives; and that the missionaries may be led to deal wisely with the converts.

Pray that our missionaries may have wisdom to meet the great possibilities.

Pray that we may have an outpouring of the Spirit in the Marathi field.

Pray for the work in Bombay, in the Home, and that it may be a Valley of Blessing among the people.

Pray that the witness of healing may be to India what it has been to America.

Pray that our missionaries may be kept bodily during this month; it is most unhealthy.

Pray for a young Parsee who is in the valley of decision.

#### AFRICA.

Pray for the keeping of the new party on the Congo from sickness, and that they may quickly be acclimatized.

Pray for brave and Spirit filled men and women for both the Soudan and the Congo.

#### CHINA.

Pray that strength may be given those out on the stations, for the strain is great, very many coming daily to ask the way of life.

Pray that the missionaries may be kept.

Pray for the real outpouring of the Spirit on our station at Ysing-yang-hsien. Several have been saved.

Pray that God will raise up for us in China many faithful and true evangelists and colporteurs.

Pray that we all may be kept humble and true to the work which God has called us to.

#### PALESTINE.

Pray for an infilling of the Spirit for our dear workers in this field.

Pray that the new missionaries may quickly learn the language and may have clear guidance.

#### SOUTH AMERICA.

Pray for God's blessing on the work now established in Caracas, Venezuela, under our sisters White and Lanman.

#### GENERAL.

Pray that all our returned missionaries may be greatly used while among us.



## Alliance and Other Weekly Meetings.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

### CALIFORNIA.

Highland. Different places.  
Los Angeles. 115½ S. Spring St. Sun., 2.30, Thurs., 7.30.  
Oakland. Asbury M. E. Church. Thurs.  
Pasadena. Montclair Children's Home. Sab., Wed., Thurs.  
Riverside. 8th St. and Park Ave.  
San Bernardino. Gospel Mission, D St., bet. 3rd and 4th Sts. Mon.  
San Diego. Kleiner Chapel cor 7th and D Sts. Sab., and Fri., afternoon. Mon. eve.  
San Francisco. 314 Eddy St. Thurs.  
San Jose. Y. M. O. A. Bldg. Fri.  
Santa Ana. Main and 6th St. Wed.  
Stockton. 583 San Joaquin St.  
" German Ref. Church, cor. Mines and Stanislaus St.  
Whittier. Salvation Army Hall, So. Milton Avenue. Tues. Eve.

### CANADA.

Hamilton. Y. M. O. A. Bldg. Thurs.  
London. Somerset Hall. Mon. eve.  
Maxville. Res. A. H. Robertson. Tues.  
Peterboro. Bethany Church. Sab.  
" Auburn Mission. Tues.  
" Christian Alliance Hall. Thurs.  
Toronto. University and Christover Sts. Sab., Fri.  
Warton. Thurs.

### COLORADO.

Denver. Second Cong. Church.  
CONNECTICUT.  
Ansonia. Bethel Gos. Church. Fri., Sab.  
Bristol. W. C. Y. U. Rooms, 3d Wed.  
Hartford. 618 Main St. Sab.  
New Britain. 230 Arch St. Tues.  
New Haven. 55 Court St. Daily.  
Sholton. Scatter-Good Tabernacle, Perry Ave.

### GEORGIA.

Atlanta. 48 Gilmer St. Fri. afternoon.  
ILLINOIS.  
Chicago. Res. Otto Nelson, 118 Sedgwick St.  
Christ Mission. 79 Larrabee St. Thurs. afternoon.  
Oak Park (near Chicago). 440 Lake St. Thurs. eve.  
South Chicago. 9243 Commercial Ave. Sab. 3 p.m.  
Sycamore. Res. Mrs. J. Black. Tues.  
Wheaton. Res. A. Dresser Jr. Sat.

### INDIANA.

Indianapolis. Cor. Alabama and New York Sts. Sab.  
Warsaw. Fort Wayne St. Fri.

### IOWA.

Boone. First Lt. Church. Sat. and Wed.  
KANSAS.  
Topeka. Res. of Mrs. Foss, cor. Wabash and Indiana Aves. Thurs.

### KENTUCKY.

Bellevue. Res. of Mr. A. H. Tuttle.

### MAINE.

Auburn. 318 Turner St. Thurs.  
Biddeford Mission Hall. Mon., Wed.  
Hallowell. Baptist Vestry. Sat.  
Old Orchard. Willard Hall. Thurs. eve.  
Portland. 420½ Congress St. Mon.

### MASSACHUSETTS.

Boston. Park St. Church. Thurs. And 41 Union Pk. Sun. afternoon.

Chelsea. W.C.T.U. rooms. Fri.  
Hyde Park. Dyers Bk., Fairmont Ave. Wed.  
Lawrence. 6 Charles St. Mon.

Lowell. Baptist Church. Rev. O. E. Mallory. Wed.  
Malden. Broome Bldg. Pleasant St. Wed., Sab.  
MILFORD. 244 Main St. Sab. Wed., Thurs., Sat.

Pittsfield. 22 Hamlin St.  
Salem. Central Baptist Church. Wed.  
Springfield. Supt. R. A. Benck. 43 Catherine St. Sab. afternoon and eve. Wed., Thurs. and Fri. eve.

Worcester. 566 Main St. Fri., Sab.

### MICHIGAN.

Adrian. 34 N. McKenzie St. Sab.  
Ann Arbor. 26 Elizabeth St. Sab.  
Detroit. 166 Alexandrine Ave.  
" 309 Cass Ave. Fri., Sab.

Grand Rapids. 85 Baxter St. Thurs.  
Potoskey. M. E. Church Parlor. Tues. afternoon.  
Port Huron. 1839 Elk St. Thurs.

Southington. Gospel Mission Chapel. 4th Wed.

### MINNESOTA.

Minneapolis. 31 Washington Ave., Sab., Tues., and Fri., afternoons.

### MISSOURI.

St. Louis. Church, 19th and Morgan Sts. Wed., Sat.

### NEBRASKA.

Omaha. People's Church, 18th and California Sts. Sab. and Thurs.

### NEW HAMPSHIRE.

Canterbury. Tues.  
Manchester. 81 Hanover St. Wed.

### NEW JERSEY.

Bridgeton. 74 Bank St.  
Hammonton. Fri.  
Jersey City. Cor. Fairmount and Bergen Aves. Sab. eve.

New Brunswick. The People's Mission, Milsom St.  
Orange. 80 William St. Thurs.

Passaic. Gospel Mission. Wed.  
Paterson. 345 Straight St. Mon.  
Waterbury. 2d Thurs.

Plainfield. W. C. T. U. parlors, Watchung Ave.  
Trenton. Cor. Library Hall. Thurs.

### NEW YORK.

Albany. 99 Lancaster St. Mon.

Astoria, L. I. 116 Fulton Ave. Daily except Sat. and Mon.

Binghamton. W. C. T. U. Hall. Thurs.  
Brooklyn. 435 N. 2 St., Williamsburgh. Sab., Tues., Wed., Fri., Sat.

Buffalo. The Gospel Tabernacle, 25 W. Genesee St. Sab., Tues. and Thurs.

Corning. 23 Jennings St. Fri., eve.  
Delevan. Res. of E. H. Post. Wed. evening.  
Elton. W. C. Y. U. Hall. Wed.

Ithaca. First Baptist Church. 1st and 3rd Wed.  
" First M. E. Church. 2nd and 4th Mon.

Lester Shire. Broad St. Thurs. eve.  
Mt. Vernon. 980 1st St. Tues.  
New York. 622 8th Ave. Daily.

" Chapel, 250 West 44th St. Daily except Fri.  
German, 622 8th Ave. Tues., Sat.

New York Mills. Club Room. Wed., Sat.  
Lyonsdale Branch, School House.

Thurs.  
Penn Yan. Res. of G. H. Clark, Liberty St. Fri.  
Richfield Spgs. Res. of Mrs. Ackerman, Division St. Sat.

Sing Sing. 95 Main St.  
Syracuse. 317 W. Fayette St. Sab., Mon.

Troy. Four-fold Gospel Chapel, 3337 6th Ave. Thurs.  
Utica. 134 John St. Wed.

Whitlonsburg. Res. Mrs. Avery. Fri.  
Windsor. Academy Bk. Fri.

OHIO.  
Cleveland. Central Ave. Gospel Union Church. Fri.  
Columbus. Mt. Vernon and Monroe Aves. Tues. and Thurs.

Columbus. 9.9 So. High St. Mon. and Fri., eve. Tues., Thurs. and Sab., afternoons.

Dayton. 212 McLain St. Tues., eve.  
Findlay. Cor. W. Crawford and Cary Sts. Sab.

Swanton. Tues.  
Toledo. 145 Cherry St. Mon.

" Adams St., opp. C. H. Wed.  
OKLAHOMA TERRITORY.

Norman. OREGON.  
Oregon City. Res. of Mrs. Wilkinson. Tues.

PENNSYLVANIA.  
Altoona. Gospel Hall, 8th Ave., and 9th St. Every eve., and 2 30 Sab.

Bayne. Franklin Bap. Ch. F. H. Senft, Pastor. Sab. Wed.

Butler. Institute Hall. Mon. eve.  
Carbondale. Welsh Meth. Church. Wed.

Coalport. Sab., Wed.  
Corry. Cong. Church. Tues. eve.

Derry Station. res.  
Elkland. Pres. Church Parlor. Fri.

Germantown. 5313 Hancock St. Thurs. afternoon.  
Harrisburg. 1st Free Baptist Church. Cor. State and 4th St. Thurs., 218 Broad St. Mon.

Laceyville. Edwards Opera House. Every alternate Fri. afternoon and eve.

Midway. Faith Chapel. Sab., Tues., Fri.  
Mt. Dale. Fri. eve.

Philadelphia. 13th and Arch Sts. Fri. afternoon.  
" 909 N. 15th St. Mon. eve.

" Gospel Mission, 23d and Jefferson Sts. Sab. afternoon.  
" (Nictown) 1853 Brunnes St. Alternate Tues. eves.

Pittsburg. 355 Penn Ave. Sab., Thurs., Sat.  
Pittston. Res. of W. Stevens, Luzerne Ave. Mon.

Reading. N. W. Cor., 5th, and Chestnut Sts. Thurs. eve.

Tyrone. Odd Fellows Hall. Mon. eve.  
Matville. Sab.

TEXAS.  
Forth Worth. Fri.  
Honey Grove. Thurs.

VIRGINIA.  
Richmond. 712 East Broad Street. Daily except Sab.

Roanoke. 20 Salem Ave., S. E. Every night except Wed. and Sat.

VERMONT.  
Burlington. 19 Orchard Terrace.

WASHINGTON.  
Olympia. 310 5th St. Fri.

Seattle. Old Pres. Church, cor. of 3rd and Madison Sts.

Tacoma. Cor. Yakima Ave. and 11th St. Thurs.

WYOMING.  
Rock Springs. Res. Mrs. Ida D. Beadle. Mon. eve.

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